

Cars are not the only ones to be recalled by their maker

on a bumper sticker

Calvinist Contact

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Rios Montt's fall provokes backlash against evangelicals

GUATEMALA CITY, Guatemala (Open Doors) — The feared backlash against evangelicals in Guatemala has begun, following the removal from power of president Efraín Ríos Montt, according to evangelical sources in that country.

The *Open Doors News Service* has revealed that on August 12, 1983, a rock-throwing group in Guatemala City forced and partly destroyed the door of the Latin America Library, which belongs to the Cultural Association of Latin America, an evangelical organization.

"Our information reveals that the group tried to get inside in order to burn down the building," said Ricardo Gonzales, head of Open Doors research in Latin America.

"Fortunately they did not succeed, but the door was so badly damaged that the library had to remove it and install a steel door for security."

On August 16, various inspectors from the Ministry of Public Education arrived at the Evangelical Institute of Latin America, which belongs to the same group as the library, to investigate their academic program and find out if the students were "obligated to take religion classes in the Institute."

One church, Elim, in Guatemala City, recently received an anonymous bomb threat. After discussion, the church board decided not to close the sanctuary but to begin the evening service one hour early.

"The tension that now exists between Catholics and evangelicals in Guatemala is being rigorously communicated in the press and on television," said Mr. Gonzales.

The Catholic Papal Nuncio of Guatemala, Ramiro Pellecer, had a meeting with the new Chief of State, General Oscar Mejía Victores, 52, at the National Palace shortly after Victores had seized power. The general is a faithful follower of the Catholic faith and an anti-communist.

Afterwards Archbishop Ramiro Pellecer stated: "The general is a man of goodwill and has a great position to help not only the Catholic church, but all the people of Guatemala. That is why we can expect much from him." He went on to say that foreigners would no longer have the opportunity to intervene in the religious affairs of Guatemala, an obvious reference to the Church of the Word, a California-based group to which Ríos Montt belongs.

After the coup on August 8, Ríos Montt disappeared from public view. Open Doors has learned that he went into retreat for several days with elders and leaders of his church. The retreat concluded on August 21.

"At the beginning there were suspicions that the new government had placed him under house arrest, but the rumors have been found to be untrue," said Mr. Gonzales.

"Ríos Montt is in good health and is at perfect liberty. His relationship with

Van Andel appointed president of The King's College

At the Convocation ceremony of The King's College on September 6, Rev. Nick Knoppers, Chairman of the Board of Governors, announced that Dr. Henk W.H. Van Andel has accepted an appointment as president of The King's College.

"We are pleased and excited, and we marvel that God provides even more than we can ask or think," said Knoppers of the appointment.

A presidential search committee has been functioning since January when Dr. Sidney DeWaal, first president of The King's College, announced his decision not to seek reappointment when his term ended on June 30. The search committee recommended to the Board of Governors that Dr. Van Andel be appointed president; the governors unanimously supported that recommendation.

Dr. Van Andel is presently chairman of the department of physics at L'Université de Montréal. He has thirteen years of teaching experience and has published steadily in professional journals. During his years at the Université he obtained substantial grants for research projects and so gained experience in administering large amounts of money. He has served on boards and committees of several christian



Dr. Henk W.H. Van Andel

educational institutions and is deeply involved in his local church. Throughout all of Dr. Van Andel's communications with the College, he demonstrated a strong commitment to christian higher education and a desire to be a servant to the christian community.

Born in The Netherlands, Dr. Van Andel moved with his parents to Canada in 1954. All his undergraduate work was done at the University of British Columbia with the exception of one year of study at Calvin College. He married Vicky Heinen in 1963; they have five children.

Since Dr. Van Andel has commitments to his present employer until December 1984, the Board has appointed Dr. S. Keith Ward as acting president for the interim period. Dr. Ward has taught English at the College since 1979. Last year he also served as academic dean, a position which involved him in the administration of the College as well as in academic affairs.



The Maurits Huis Exhibition will be officially opened on Saturday, October 1 by Princess Margriet and Mr. Pieter van Vollenhoven of The Netherlands. The exhibition will run until December 11. For more on this story turn to page 11.

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Op/Ed

Why should we stare in disbelief?

For a few minutes on August 31 the mask of civilization fell off the face of the Soviet Union as it gave orders to one of its pilots to shoot down the commercial Korean airliner flight 007. The peoples of the world looked on in disbelief and shock. 267 civilians were condemned to death by a coldblooded order: "Take aim at the target ... Fire."

The mask is back on and the Soviet Union is scrambling for respectability. It wants desperately to shift the burden of responsibility to the United States and the South Koreans. It wants the world to believe that the Soviet Union had no choice, that the 267 were victims of a cold war situation which the Soviets do not like anymore than anyone else; after all, they are a peaceloving nation. The Americans were spying over a sensitive area that needs protection.

The scramble for respectability is somewhat aided by the confusing attempts on the part of the Americans to pinpoint what actually happened above Sakhalin Island. At first the Americans said no warning shots were fired; now they admit that they were fired, but were they flares that could be seen? The press is raising questions whether the Korean flight was also engaged in spying. If that is true the Koreans must be held responsible for putting their unsuspecting passengers at a considerable risk.

But the full weight of the horror must nevertheless fall on the shoulders of the Soviet Union. If the plane were spying, is that reason enough to shoot it down when it is so obviously a commercial airliner with civilians on board. Even if nations were at war the shooting down of a civilian aircraft would be considered an atrocity and contrary to the Geneva convention. The Soviets had more than two hours to use the hot line between the Kremlin and the White House to ascertain what they were observing in their airspace. Obviously the regard for human life is so minimal in a totalitarian system that it will shoot first and ask questions later.

The only regrets the Soviet Union can be expected to have is that their image has been tarnished. They would probably like a replay of the scenario but for totally selfish reasons.

When it comes to absorbing the reality of what they have done, it is to be hoped that the world will learn a valuable lesson.

Canada's Secretary of External Affairs, Allan MacEachen, said in the House of Commons on September 12 that "the world is in

a state of disbelief." But the world should not be in a state of disbelief. It should know that what it saw on August 31 was the real face of an evil, oppressive, inhuman system. We who hear stories from brothers and sisters in the faith being smeared and jailed at will know that a communist system does not understand the meaning of righteousness, does not honour truth and justice because it hates the God of truth and justice.

The aftermath of KAL 007

Some people say that the incident proves that the West must be militarily stronger and must continue to improve its nuclear capability. Others say it proves the opposite — it shows how suspicious and insecure the Soviets are. One must take care not to give them reasons for acting irresponsibly by taking part in an arms race.

Both positions have an element of truth in them. But it is doubtful whether any one response can adequately counter the evil intent of communism. The KAL 007 incident teaches a lesson.

Even in the shooting down of an aircraft there is something uncontrollable at work. From the western side it is not always possible to guarantee that an aircraft won't stray into Soviet airspace. Stories by airplane pilots from all over the world reveal that human error and instrument failure produce at least 21 off-course situations a year. The intentional straying for the purpose of spying adds further instability.

From the Soviet side it is thought that the high command in Moscow did not give the command but that it takes a command from Moscow to prevent the shooting down. In other words, there are standing orders or permissions for the shooting down of an alien aircraft. The system of destruction has a life of its own.

Perhaps this symbolizes somewhat the predicament we are in. The West cannot be trusted to always do the right thing and the Soviets can be trusted to often do the wrong thing.

Surely this is not an enviable position we are in as world.

Yet our predicament entails that the West stand firm in maintaining a reasonable defence and in showing strong displeasure at the Sakhalin incident by taking certain actions. It also means that the West must be careful not to push the Soviets further into an attitude of suspicion by discontinuing arms limitation talks or breaking off diplomatic relations.

Above all, we Christians need to pray fervently that the Lord will guide us all into a future that belongs to Him.

Letters

Women to be acknowledged in language

Congratulations on becoming editor-in-chief of *Calvinist Contact*. You started off on the right track by changing the format of C.C.

I also hope that as editor you will change the sexist language that *Calvinist Contact* has used since its beginning such as the pronoun "he" referring to both man and woman, the noun "man/mankind" for people etc. As more and more women are becoming aware that they are not second class citizens, they should be acknowledged in their own right.

I look forward to receiving *Calvinist Contact* in the future and finding more enlightened attitudes towards women.

Trynie de Vries,
Toronto, Ont.

Encouraged by global perspective

Our hearty congratulations on your appointment as editor-in-chief of



"The new dress"

Calvinist Contact. We look forward to stimulating and enriching articles in one of Canada's finest periodicals.

We at Christian Reformed World Missions have been greatly encouraged by the global perspective that we have noticed in *Calvinist Contact*. *Calvinist Contact* has constantly kept the eyes of the readers lifted to the horizons and contributed much to maintaining the perspective of the Kingdom of God as an entity embracing all of the energies of God's people in all of its manifestations worldwide.

Because of that perspective it has shown a keen interest in the enterprise carried on by christian missionaries. Missionaries have consistently found an outlet for their expression in the columns of *Calvinist Contact*. We hope

that you will maintain and carry forward that interest and wide-ranging involvement with us.

Once again, our hearty congratulations on your appointment. We wish you God's rich blessing in this new challenge.

Fraternally,
Eugene Rubingh,
Executive Secretary,
Christian Reformed World Missions

Mennonite shakes hands with Calvinist

Congratulations on your new appointment and on the "new dress" for the paper!

I like your approach to editorial topics. Your statement of editorial stance fits with the material you write. I especially like your ability to use humour for the sake of the Kingdom.

Another thing that has caught my attention in your editorializing is the

JUST A MOMENT/HERMAN PRAAMSMA



"The young man who has not wept is a savage, and the old man who will not laugh is a fool."
[George Santayana, 1863-1952]

Part of being human in a full and whole way lies in our ability to be in touch with our feelings.

There is something wrong about a young man or woman who is unable to cry, just as surely as there is something unwholesome about an older person who's forgotten how to laugh. Santayana is right about that I think.

I wonder though, why is it that these items are often precisely the ones that seem to embarrass and bother us in a worship service? Why is it that as gathered community we have so little room for the crying young man or the laughing-out-loud senior citizen? Is it our solemnity and properness which does not give permission to the other person to be him/herself? Or is it our notion of worship which deems such 'extreme behaviour' unacceptable?

I've had some interesting experiences with that. Some years ago a man approached me after the service and said: 'Reverend, I like laughing too once in a while, but in church ...' He shook his head. He had not been amused. And he didn't think anyone else should have been either.

The time when a man broke down and cried in church I'll not soon forget. I mean you could actually hear him, like ten rows away. And nobody did anything about it. They stared at him, embarrassment written plain on their faces. Waiting to see what would happen.

Part of our problem, I'm sure, is our strange notions about worship and the place where that worship takes place. 'The Lord is in His holy temple, let all the earth keep silence before Him,' is a text (taken out of context) which has done a lot of damage. And I wish I had a nickle for every person who believes that one ought only to whisper in the sanctuary.

The odd thing is that when it comes to earthly royalty we don't act this way. The highest compliment you can pay a Queen or Prince is the comment: She/he has the common touch; we felt so at home, relaxed, at ease — why we talked like old friends for a few minutes! And this high-up person was interested in me and informed!

Even in our daily routine we prize people who are themselves.

But, somehow when we are in church we seem to lose that ability, the ability to be real people who can laugh and share and cry and comfort. And that is very sad not only for ourselves — we are less than wholesomely human before our Creator — but also for our children.

If we can't laugh in church, we can't laugh anywhere; if we can't cry in church, things have become unspeakably sad. For here is the place where real people meet a real God Who comforts and strengthens and gives joy for real life.

Rev. Herman Praamsma is pastor of the Fellowship Christian Reformed Church of Rexdale, Ont.

The small and the great

Psalm 115 is one of my favourites, because it speaks with such power and simplicity about the one true God who is gracious and good, alive and almighty; in stark contrast to the many false gods who are abusive and deceptive, dead and impotent.

It strikes me, time and again, how accurately the psalmist described not only the false gods of his time but also the idols of our age. Our North American society and much of our own lives are increasingly being shaped by powers and principalities that are utterly destructive and evil.

Think of capitalism and communism. Our modern ways of living are more and more dominated by forces and ideologies that are either reactionary or revolutionary. Think of conservatism and marxism. Their sinful influences can be seen in many people's deepening commitments to materialism and militarism, to racism and sexism, to individualism and collectivism.

These secular religions of our time pretend to be sovereign and self-sufficient; they claim to save people and secure the future. All of them, however, are idolatrous and authoritarian, for none of them honour God's call to responsible service according to his liberating law of love and peace; none of them accept his invitation to do justice and show mercy in the knowledge of the Lord's promise of forgiveness and renewal.

Nor do many personal relationships and social structures reflect a true way of life. They don't honour Christ as the Way, the Truth, and the Life. They are equally twisted and deadening. For, as the psalmist points out, "Those who make them are like them; so are all who trust in them" (115:8). That's you and me and our neighbours — all of us — whenever we don't walk humbly with our God (Micah 6:89).

As a result, the responsibility of ownership is seldom viewed within the calling to practice stewardship; politics is usually not pursued for the sake of promoting justice; authority is often not exercised in order to render genuine service; and freedom is frequently not used as the opportunity to live the truth.

Therefore, we run the real danger of becoming possessed by our possessions, and we run the risk of our trade unions, corporations and consumers' associations becoming selfish power blocs, of our political parties becoming electoral machines, of the media becoming mindless, of our schools becoming aimless, and of our churches becoming powerless.

Those who make and trust in our society's idols of silver and gold, of economic abundance and material progress:

have mouths, but do not speak the truth in love;
eyes, but do not see the path of wisdom;
have ears, but do not hear the call to justice;
noses, but do not smell the way of life;
have hands, but do not feel the spirit of community;
feet, but do not walk humbly with God,
for they are ignorant and blind, deaf and dumb, cold and lame.
They are like mummies, for they won't put their trust in the Lord; they won't depend on the Almighty as their help and their shield.

Gerald Vandezande,
Agincourt, Ont.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page, provided it meets editorial standards.

recurring reference to a "Reformed perspective." As you keep poking around the definition and application of your heritage, I am encouraged to keep at it from my own podium. Further, I am struck by the similarity of agenda, even if some of our conclusions differ.

The new dress? Looks okay! As you have no doubt noticed from our pages, we also like the modular approach, with bold page heads, the "tight left and top" and the "open bottom." The "ragged right" — maybe that's a good symbol when some folks on the right want to draw lines more sharply than they really are.

Ron Rempel,
Editor, Mennonite Reporter,
Waterloo, Ont.

Saved by the last issue

I was just planning to cancel Calvinist Contact, but the last issue was so good I could not do it. I was planning to write for a

subscription to the Renewal. I was reading the Renewal in Burlington when I was visiting there. That paper is really interesting too. But the last issue from the Contact made me decide otherwise.

Calvinist Contact is much better

than some years ago. Thank you for that (I mean editor Knight).

Mrs. A. Ludwig,
Red Deer, Alta



Pontius' Puddle

I'M TIRED OF BEING MEAN AND SELF-CENTERED. HOW CAN I CHANGE?



BE KIND TO THE LEAST OF THESE. FEED THE HUNGRY, CLOTHE THE NAKED...



... I'M TELLING YOU THE TRUTH EDNA. THERE WAS A BIG FROG JUST SITTING ON THIS ROCK, AND...

Society

When the taxman cometh-awake!

Ben Vandezande

Tax laws are often so complex that only lawyers and accountants seem to understand them. So, when there are proposed changes in the law, most of us tend to ignore them as being too complex and likely unimportant.

That is unfortunate but somewhat understandable. However, this spring, the Federal government handed down a white paper which outlined proposed amendments to the income tax act with respect to charities. Some of the changes suggested are dramatic and probably unconstitutional, according to Bert Bakker, St. Catharines, Ont. lawyer who in a brief explored the changes on behalf of several groups.*

Charities must, of course, be regulated. There is no question about that. The government also encourages charities to grow. At present, charities can allow tax benefits to persons who donate (although there is debate about whether the benefit is large enough). Charities are also exempted from paying income tax.

But the proposed changes involves at least three new elements: 1) The Federal Government is going to be directly supervising charities; 2) When a public charity does not stick to the rules governing its behaviour the government may simply remove its assets; and 3) it seems to be prohibiting public charities or foundations from using the resources for the personal use and/or benefit of its members.

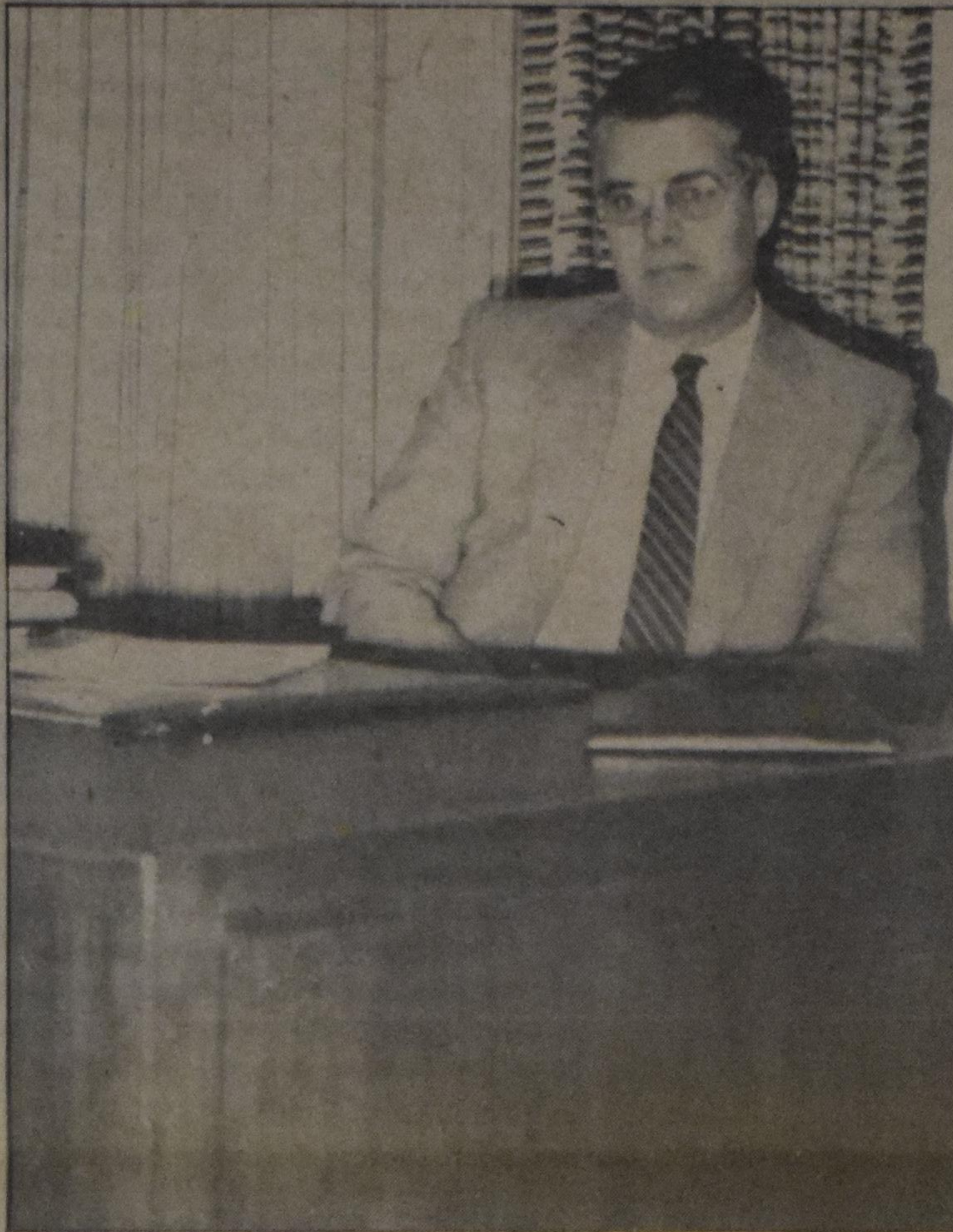
There are excesses

The government is not making up a problem. There are several private charities or private foundations that are using these charities for illicit gain. For instance, a company can set up a private charity for

tax planning. It simply donates a large sum to this private charity and it in turn loans the money back to the company at little or no interest.

Other companies will appoint a trustee to the charity

According to Mr. Bakker the establishing of one set of Rules of Behaviour to apply to both public charities and foundations as well as the private ones is too simplistic. "In our opinion it is very difficult if not impossible to



Mr. Bert Bakker, St. Catharines lawyer

who does little or nothing besides collect a huge salary. This happens and it must be controlled. But that is especially a problem with private charities where the director or trustees are often one and the same with those providing the money.

A public foundation requires that 50 percent of the trustees and 75 percent of the money comes from people other than those who donate. (Section 149.1 (1) (f) (g)). For example, most membership organizations, churches, independent schools, colleges, etc. are public charities or foundations.

deal with public policy concerns of four very different classes of charitable institutions by means of one set of rules.

The Federal Government's action is unconstitutional

The present Income Tax Act allows the Revenue Department to "expropriate" the assets of a charity in the form of a penalty tax or to give the charity that opportunity to give its assets away when the charity does not meet with certain standards of behaviour set by the Act. But may the Federal Government act in this way? The Constitution

clearly puts Property and Civil Rights matters into the province's hands.

It must be recognized, that many of the provinces do an inadequate job in supervising charities. But does that allow the Federal Government to move in?

Should the Federal Government supervise the behaviour of charities?

At present any charity that chooses to may become a registered charity and is therefore expected to stay within the rules set for charities.

According to the brief this is "the carrot technique — if you want federal benefits, perform and behave in a certain way. As charities we have no objection to income tax legislation when it seeks to obtain a certain form of acceptable behaviour."

But the government may be going too far in having the power to define what is acceptable behaviour. Should the civil service be allowed to say when a group is no longer promoting educational ends and in fact doing political work?

In the brief Mr. Bakker recommends that "the Department of Finance should work together with the Attorney Generals of each

are available to each member of the church.

And yet the proposed section states that a charity may not make transfer or otherwise make available any part of its property "for the personal use or benefit of any person who is a member ..."

Again, this rule fits private charities where "the members and major donors are small in number and there is a strong temptation by those who control the charity to manage the charity for their own self-interest and not for the objects of charity."

The examples of how this affects our schools, churches, colleges, counselling centres, etc. are endless. A deaconate could not help the needy; a school could not provide scholarships or loans; a counselling service could not counsel its own members at a lower cost; etc.

The alternative, according to Mr. Bakker, could be worded as follows, "Notwithstanding Section 149.1 (1) (b) a Public Charitable Organization may use its resources to provide personal benefits to its members, officers and directors provided that such use constitutes charitable activity in accordance with the common law definition of charitable activity."

Dear Mr. Bakker:

Thank you for your letter of July 25, 1983 and enclosed brief regarding the proposals made in the discussion paper on charities which was released by the Department of Finance on May 17, 1983.

I appreciate your comments and the time you have taken to provide me with the benefit of your views. Your brief is extremely well presented and clearly represents a great deal of thought and effort.

Your comments contribute to the ongoing consultations on this matter and will be carefully considered in our analysis of the submissions received. You may be assured of my personal interest in seeking the best possible policy approach to be reflected in our final legislation.

With all good wishes and kind regards,

Sincerely,

Marc Lalonde

province to set up a tribunal with the task and authority to monitor the activities of charities."

Such a move would take work away from the Ministry of Revenue who is not equipped for the job and give it to the province.

Further, instead of expropriation, Mr. Bakker prefers to go the route of fines imposed on those who are in the management positions of the public charity.

Charities may not use assets to benefit its members

This section (149 (1) (a) (ii)) has several serious implications. For example, a church provides many services for its members: preaching, administering sacraments, religious training, use of facilities, etc.

Each of these services are paid for by the donations received from the members and their families ... and they

There are other concerns the changes raise. Not the least of these, is the extra amount of paperwork smaller charities will have to perform in order to comply with the new regulations.

At this point Revenue Canada is deciding what to do with this brief and the many others that have been received in response to the white paper. Changes in Tax Law appear to be obscure but they have potential for major impact on our lives and the well-being of the organizations and charities we cherish.

* This brief, prepared by Mr. A.J. Bakker was prepared on behalf of Redeemer College, OACS, CRC, CCRCC, CSS, CRWRC and Salem.

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CCCI purchases assets of bankrupt C-channel

TORONTO, Ont. (100 Huntley Street) — Crossroads Christian Communications Inc. has purchased the equipment and assets of the now defunct C-Channel to be held in trust for use by the organization or group which receives a satellite channel license from the CRTC.

The final signing was broadcast live from the C-Channel studios, 77 Huntley Street, at 10:00 a.m., Friday, August 19, as part of the regular broadcast of 100 Huntley Street, the flagship program of CCCI. David Mainse, president of CCCI and host of 100 Huntley Street, watched as Ron Thomas, Secretary-Treasurer of CCCI, signed the documents along with Larry Ward, partner, Price Waterhouse, receivers.

Last June, the CRTC announced it would grant a satellite channel for the exclusive purpose of religious programming in this country. In making the announcement, they called for written applications from parties interested in providing this service to the community. CCCI is submitting an application to the CRTC, offering their technical and professional expertise to develop this channel. If all goes according to plan, Canada could have its own religious channel by September 1984.

According to the 1981 Gallup Poll, 4 to 5 million English speaking Canadians of 18 years or older wanted 24 hour religious programming. This Gallup Poll was commissioned by CCCI in order to provide the CRTC with proof that Canadians did want this programming alternative.

The acquisition of the assets of C-Channel shows the optimism of David Mainse and his staff. CCCI has been producing religious programs in this country for over 21 years. Their productions are now seen in 20 different countries around the world.

Mainse points out that, because of its many years of broadcasting experience CCCI is technically qualified to handle a wide range of production. "We hope that we would be considered one of the major production houses for religious programming and we are ready to serve the licensee chosen by the CRTC to handle religious programming," Mainse said.

Render to Caesar

James Skillen

One of the most frequently quoted passages of Scripture when politics and government are under discussion is the statement of Jesus in Matthew 22:21: "Give to Caesar what is Caesar's, and to God what is God's" (NIV).

The context is dramatic. Jesus is not giving a political theory lecture. His statement is very compact and without elaboration. The setting is an attempted entrapment by the Pharisees and Herodians who are trying to trick Jesus into saying something that would violate either his obligation to God or his duty toward Caesar. Jesus sees through his questioners and speaks to their evil intent. "You hypocrites," he says, "why are you trying to trap me?"

The conclusion of the brief episode demonstrates that Jesus confounded his opponents by locking them up in their own false dilemma. The text says that when they heard Jesus' reply "they were amazed. So they left him and went away." No questions, no argument; anything they might have said would have created more problems for them than for Jesus.

Now for the statement itself. Jesus' tone was certainly determined by his initial words calling these inquisitors "hypocrites." His famous command, therefore, would mean something like this: "Give to Caesar what belongs to him, namely, very little — a few coins and taxes that go with his office. But, you faithless hypocrites, why won't you give to God what properly belongs to him, on his terms, namely, *everything*, including your service to Caesar."

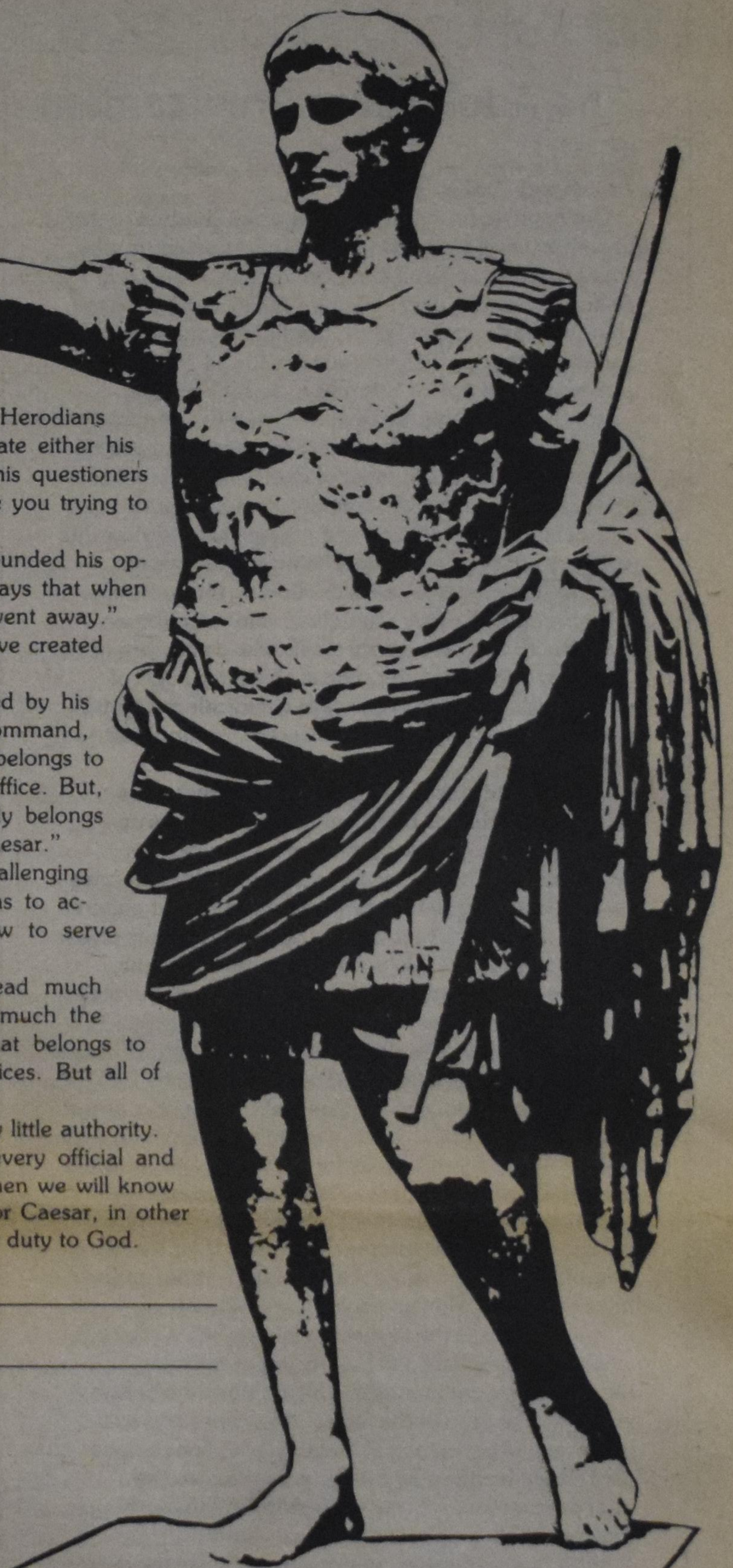
The hypocrites were hung! They could hardly accuse Jesus of challenging the authority of Caesar. And the last thing they wanted to do was to acknowledge the authority of Jesus to lead a discussion about how to serve God with all one's heart, soul, strength and mind.

In the light of other Scripture passages we can, of course, read much more from this statement. Giving Caesar what belongs to him is much the same as giving to parents or teachers or any other authority what belongs to them — the honour and love and service appropriate to their offices. But all of these "authorities" are *under God*.

In the context of God's kingdom, even the greatest Caesar has very little authority. The real weight of Jesus' comment is that God's authority holds every official and every person accountable. If we will serve God with all our hearts, then we will know when we should obey Caesar and when we should not. Our taxes for Caesar, in other words, must serve God's Will; Caesar does not define the limits of our duty to God.

Amazing, isn't it, how much Jesus could put into a dozen words!

James Skillen is Executive Director of APJ.



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Church

Pastoral Pondering

The Adolescent Predicament

[Part 1]

Rev. Henry Jonker

Our baptism forms speak of baptized children of the church as *heirs of the Kingdom!* That is, children who share *fully* in the death and resurrection of the Lord Jesus Christ. But, there are a lot of children within the church who do not really feel like heirs of the Kingdom and they can especially be found in the 14-18 age group — a time-period often referred to as adolescence.

In this series of ponderings we want to ask ourselves very seriously, what is happening to the young people of the church? For a number of years now we have seen some of the church's children dive headlong into self-defeating drug habits and parents tend to view this as the result of young people being morally weak. Parents have the real knack of blinding themselves to what pretty well every drug-clinic volunteer knows: "that such youth are empty shells who do nothing of significance and that they feel such strong pains of non-significance that even crude chemicals are better than sterile reality." (*The Adolescent Predicament* — J.J. Mitchell).

What is that sterile reality that adolescents face today? Well, for one thing, many a child grows up feeling that children are meant to be seen but not heard. Society, even though some good advances have taken place, still demands in many ways that children remain dormant! Children may do whatever they please as long as what they do does not tax parental time, patience or knowledge. Children must accept the status quo — the structures, beliefs, patterns of society, church, school and family — without question! Without parents realizing it, they tend to force their children to accept *their* tastes, preferences and customs but do not allow their children to ask too many questions why they should. Parents are famous for becoming uptight when their children experiment a bit to find out what their tastes and preferences really are. In their *well-meant* desire to have their children conform to their standards, they often end up stifling their children. What parents have to learn is what an adolescent really is!

Adolescence is the first stage in a person's life-cycle when values, beliefs and the pursuit of meaning become dominant impulses. During this time beliefs and values are put to the test. Adolescence is also a time when gradual maturation into adulthood brings with it new feelings, emotions, pleasures and an intense awareness of one's sexuality. All these things happen within a span of a very few years!

With this maturation process there comes the desire to be treated and respected as a responsible adult, while especially in early adolescence, there will be lapses back into childhood patterns. Often this behaviour is found unacceptable by adults and is met with: "you want to be treated like an adult, then act like one!" Parents so easily forget that the change from childhood to adulthood does not take place overnight. It takes time — the time of adolescence. It is a time when a child wants to be treated, if not like an adult, then at least like a person. It is a time when children need to feel accepted — a time when they have a need to make an impact on the groups of which they are a part like the family, church, school etc. Not recognizing those needs, adults often treat them as the church, the society of the future. But, just to limit my comments to the church here, our children are as much a part of the church today as any other member!

Rev. Henry Jonker is pastor of Trinity Chr. Ref. Church in St. Catharines.

Press Parade

Graduation celebration

I recently graduated (in absentia) with the *Doctor of Ministry* degree from Fuller Seminary.

I am amazed, and extremely thankful to God and to all of you for making the programme possible. When I started it some six years ago, I was more interested in further, relevant, practical education that would integrate biblical principles with daily pastoral ministry. I started on the doctoral programme, never really expecting to complete it. However, I soon learned that the needed discipline to read, study, reflect and write called for a specific, outlined programme. All the material covered was of such a nature that it could be applied to the present pastoral ministry. I can see why Fuller's programme is rated as one of the highest in North America, in this area of study. Furthermore, the continued contact with other pastors (CRC as well as many

others), was extremely helpful and encouraging through times of personal and church struggles.

The dissertation deals with "Renewal from a Reformed Perspective." It deals with what we as a church have (and are) experiencing; the Scriptural, Confessional and Synodical statements and possible future direction.

I, and Jan too, are deeply thankful to God and for his care, leading and growing that was made possible through the further study. To Him be the glory; and we desire that the learning be used for only one purpose; to be a better servant for Him.

H. Wildeboer,
First Chr. Ref. Church,
Calgary, Alta.

The A.I.D. Issue

The following overture will be presented to Classis British Columbia's meeting September 20, 21, 1983. Other churches and classis may wish to consider this topic. The consistory of the Christian Reformed Church of Telkwa overtures classis to provide the churches with the following guidelines for counseling concerning the matter of A.I.D. (Artificial

Insemination by Donor): that couples considering this method be advised to refrain from it.

Grounds:

1. A decision is necessary since the matter was left unresolved by classis' 44th session.
1. Classis declared that churches need to hear the testimony of Scripture regarding this matter. (44th session, art 39, recommendation 3, ground b.).
3. A.I.D. is incompatible with the scriptural view on the totality and unity of human life and marriage and the Christian family, and with the scriptural views on God as creator and provider.
4. Sufficient studies have been made and negative reactions against this method have been presented, especially from christian authors and researchers, to warrant such an advise against A.I.D.

Consistory of Telkwa
Chr. Ref. Church, BC

A tribute to preaching

Harry Boonstra

Yes, many sermons are dreadful in exegesis, delivery, and relevance. Yes, few preachers say much worthwhile after the first twenty-five minutes (and some not before that either). Yes. I resent ministers who call the liturgy before the sermon "preliminaries." And, yes, I think the evening service should be much more flexible, with at times a religious film and at other times an overhead projector to teach the Heidelberg Catechism.

Does all that prove that those who are "interested in liturgy" will always devalue and undermine the worth of preaching? Such is a frequent accusation. It is, it seems to me, an unfair accusation. In the discussions about liturgy that I have been involved in for the past few years, I never recall hearing preaching disparaged or undervalued. Of course, I have heard impassioned pleas to make worship more rich and meaningful — but always in consort with rich and meaningful preaching.

This tribute was born during a recent academic conference. Some speakers were fascinating and scintillating — but they were few. I endured a shocking number of lectures which were dull, droning, dreary (nose-in-the manuscript) deliveries of forty to sixty minutes of

scholarly minutiae. The content was often interesting (at least to those interested to begin with), but the presentations would put a hyper-active youngster to sleep.

How does preaching compare? Preachers have difficult audiences. They range in age from three (or younger) to ninety-three (or older), with tremendous variations in education, outlook, temperament, and expectations. Often it's an audience accustomed to television, movies, and Pac-Man, with ever-decreasing attention spans. Yet, we expect our pastors to keep such audiences spellbound or at least from day-dreaming once or twice every Sunday. It seems an impossible task.

But a surprisingly large number are successful. They present meaningful sermons, carefully outlined, and well presented, with apt illustrations. They have good eye contact and vary their inflection and posture. They have a word for the wriggly youngster and for the near-deaf grandma. They expound Scripture, they bring comfort, they feed the flock, and they call us to a life of obedience.

Seven days later they are called upon to do it again. They do it again and they do it well.

May their reward in heaven

be greater than the appreciation from their congregations.

Reprinted from *Liturgy and Music in Reformed Worship*, Winter, 1983.

Church News

Christian Reformed

Accepted

— to Second, Sarnia, Ont., as Pastoral Assistant to the congregation, Mr. Tom Looyenga of Saskatoon, Sask.

Address Change

The Mt. Brydges Chr. Ref. Church announces the following changes in their church executive: Clerk, Klass Moes, 15 Bowan St., Mt. Brydges, ON N0I 1W0; Treasurer, Meindert Kalverda, Dominion St., Trillium Village, Strathroy, Ont.

Rev. Peter De Haan, R.R.#1, Woodstock, ON N4S 7V6

Mutiny

A preacher's annual wage comes in for closest scrutiny. And when it's time for a raise, he must prepare for mutiny.

Klaas Sis

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A missionary mother writes her children

Anne C. Kwantes

Manila, June 28, 1983

Dear children and grandson,

It is a quiet Monday morning here in Manila, and a good time to talk with our dear ones. This weekend was one of those super weekends, when many things happen. I must admit that, except for prayer time, I did not even think of you very often

Since we are many miles apart, this letter will be an attempt to let you share the happenings of this wonderful weekend.

We experienced a christian wedding in a new church building, an evening of good conversation with Filipino friends, the ordination of a pastor (and remember, there is a real need for national pastors, even now there are only two of them in the greater Manila area), and then a communion service in the Sunday afternoon service with a group of believers, many of whom are new Christians.

The wedding

On Saturday morning we went to a wedding, about sixty kilometers south of here. Since the Philippines is a Catholic country (at least, nominally), Roman Catholic customs are common, and morning weddings are among them. This one was held in the first real Christian Reformed church building in the area.

The wedding ceremony was thoroughly western, from the ringbearer, a cute little boy in white satin, to the flower girl, who wore a long, lacey dress, and scattered flower petals all the way to the front. The bride looked happy as she walked on her father's arm towards her fidgety, nervous groom. The wedding, conducted entirely in the Tagalog language, was very similar to those you experience. There was, however, one ritual which, though common in Philippine churches, does not exist in the western world, as far as I know.

When the bridal couple was kneeling, their heads and shoulders were covered with a veil by two attendants, who then pinned this veil to the bride's and the groom's clothing. Over this they draped a heavy, white cord, which was knotted in the middle. So, as the pastor spoke the prayer, the bride and groom were literally tied together. This ritual is derived from Hindu and Muslim practices, I discovered, and the meaning of it .. well, it ought to be clear.

After the formalities were completed, and photographs had been taken, a meal was served outside, under the trees. Each guest was given a flat basket, lined with a banana leaf, on which rice,

vegetables, chicken and wedding cake were served. Of course, there were cold drinks, too.

By one-thirty Dad and I were home again. Dad spent much of the afternoon in the study, while I made other preparations for Sunday.

Good conversation

Saturday evening we had dinner with Filipino friends. We first met these people shortly after we came here, since the lady is a business-woman, and Dad had to see her about our residence documents. The husband was there, also, and we all took a liking for each other. Now we spend an evening together once every three months or so.

Devout Catholics, these people wish to lead a life in obedience to Jesus. Whenever we visit together we have good conversations, and discuss things that matter. This particular evening we spent a good deal of time discussing honesty, and how we should treat people with whom we work. We always talk about you, too, and about their five children. The man especially, often says that he loves to be in our home, and compliments me on whatever I serve. I guess it's hard for a woman not to become a bit proud then.

It was after eleven o'clock when they left: that's late by our standards, since we rise early in the morning. But no matter, it was a pleasure to be with these friends.

Ordination of a pastor

Sunday morning was very special for the congregation of the First Christian Reformed Church of Quezon City, near here, because it was the ordination of Mr. Nomeriano Bernardino. This young elder-pastor, who had already worked in the congregation for a year after graduating from a seminary, had passed the required examinations, and had accepted the call to become the pastor of this church. There were many guests from other churches, as well as relatives and personal friends, and the small building was crowded.

Once the service got underway there was a "brown-out." It is not unusual at all for the electricity to be cut off for two or three hours, and that is exactly what happened. The lights and the ceiling fans were of no further use. People waved bulletins and hand fans to keep cool, but it did not help much. It just turned out to be a very hot two hours. Dad had been invited to give the message this morning, and he spoke on Paul's words of encouragement to Timothy, in II Timothy 2.

Since each pastor is ordained only once in his lifetime, there are not many of these services. I don't know if you have ever even attended the ordination of a pastor in one of our churches. Have you? To me it always is a deeply moving experience.

After the form was read and the questions had been answered Mr. Bernardino knelt on the floor. The elders of the church, as well as pastors and elders of visiting churches, then all laid their right hands on the head of the young pastor, while the whole congregation joined in prayer for him and his future work. I could not help watching throughout that prayer, both because of the deep meaning of the occasion, and because I wished to etch the image on my memory.

After the service refreshments were served to a thirsty crowd. Again, there was a good opportunity to mingle and talk. To really top it off, afterwards, we stopped in at the house of one of our missionaries, since there were several guests there whom we do not meet very often. A little bonus, you might say.

Fellowship and communion

Back at home, Dad and I both enjoyed a little nap, and Dad went back to the study. In the afternoon we went to the church where Dad is temporary pastor, for the regular service there. Dad and I really enjoy those vesper services. The people are so warm and friendly, and there is such a good spirit there. The members love to talk about their faith, and to sing about it.

I am the "music person" there (I don't dare call myself

a musician), and, along with the joy of playing the portable organ, I have the fun of choosing new songs for everyone to learn. The man who was leading that part of the service yesterday said smilingly that they will keep on practicing the new songs until they have mastered them all — this was a bit of a joke to me, because I am putting together a booklet of the songs I teach, and add a new one almost every week. But they just love to sing. Yesterday we celebrated the Lord's Supper there, too.

Identical letters

Of course not all Sundays are like this! However, during these seven months during which Dad is involved with the fellowship south of Manila, the Sundays are full. We both receive blessings as we attend the Tuesday Bible classes, and mix with new and established Christians, and with inquirers. No, not all weekends are such highlights. You know well that there are times when problems abound, and when progress is slow. However, these were such good days that I would not wish to skip telling you about them. And so, once again, you receive identical letters; hope you don't mind.

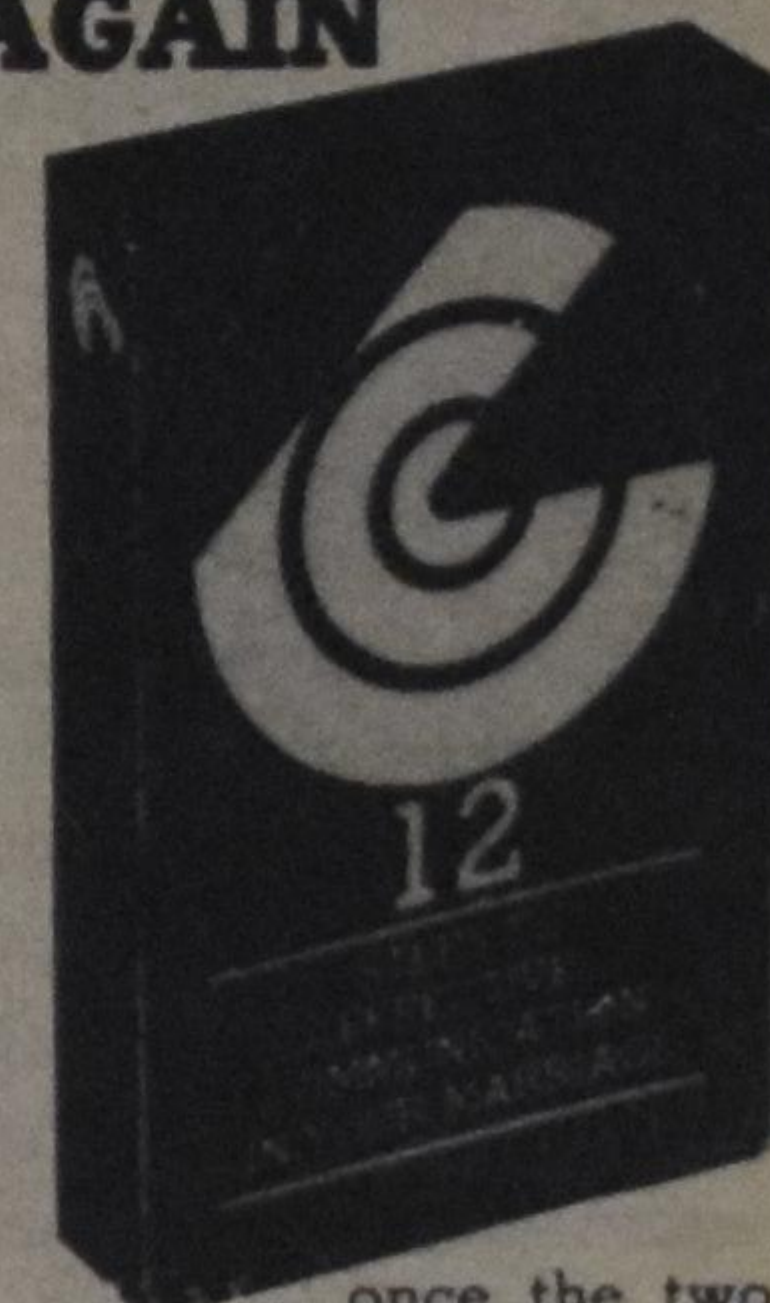
You know that Dad and I daily remember each one of you in prayer, and often think of you,

Dad and Mom

NOTE: This letter is very similar to an actual family letter, in which Anne Kwantes describes a recent weekend. The letter is addressed to a married daughter, her husband and baby in Michigan; and to three sons in British Columbia and Alberta, all stu-

dents in summer employment. "Dad and Mom" are Rev. and Mrs. Dick Kwantes, who are Christian Reformed missionaries in Manila, Republic of the Philippines.

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School

Chalkmarks

A novel way of achieving joy in teaching

A Warner book called Dr. Jekyll and Mr. Mad calls for greater creativity or distinctiveness in the writing of notes by parents. The writer feels that teachers live a monotonous life as it is and it would be good if parents relieved their boredom by writing personalized absence notes.

Using the stationery of the company they work for, parents can explain the absence of their child in the style used for their profession.

What would a minister's son bring to school if this suggestion were heeded?

From the Manse

"Be ye therefore merciful"

Rev. John Priestley
49 Applewood Rd.
Brimstone, Man.

Dearly beloved,

Let us meditate for a brief moment on my prodigal son's absence from your classroom. First, he was not there. Second, he should have been there. Third, what comfort is there for him now that he has missed your exciting lesson on adverbs? The answer does not lie in his sinful heart but in the smile on his face.

But think what joy it will be when his voluntary excommunication from school is over and he can dwell amongst his peers again. Dearly beloved brother, may your day be blest. A final word of admonishment; Obey the principal and do not resort to the rod too frequently.
John Priestley.

We are sure that Christian schools could show their distinctiveness if parents adopted the wonderful suggestion by this Warner book.

In Orillia necessity is the mother of cooperation

Bert Witvoet

ORILLIA, Ont. — The Christian School here in its fifth year of operation reports an increased enrolment from 115 last September to 131, this September.

Orillia Christian School operates a K-8 program with six full-time and two part-time teachers. Hugo Marcus, the Principal, indicated that the 6-room school is now in full use, with the last classroom having been finished this summer.

Some of the increase in enrolment comes from parents being dissatisfied with the local ACE school, Marcus explains. (ACE stands for Accelerated Christian Education - see box this page). Ten families have left the ACE school in the past three years to join the Orillia Christian School. But there is other growth too. Young families, even young people are joining the school society and lending it support.

One feature that makes Orillia Christian somewhat different from other CSI (Christian Schools International) schools is that 70% of the parents are non-CRC. It's not that the local CRC families don't support the young school. According to Marcus 95% of the CRC people support his school. But the CRC community is relatively small in Orillia and this accounts for the fact that only 40 families of the school community are CRC.

The basis for growth is not so much advertising by local media, says Marcus. "It comes mainly by word of

mouth. The School is well-spoken of from church pulpits and by individuals."

Marcus feels that the inter-denominational character of the School is not only unique but it works well too. The staff is completely interdenominational as well. "We take care in being sensitive to each

other and we talk out issues," he explained.

The curriculum material comes mostly from ICS or the Ontario Alliance as well as from the Curriculum Development Center. In that sense the direction of the education is basically reformed.



The Orillia Christian School and playground

A Christian teacher's paraphrase of I Cor. 13

The love of a teacher is special

If I teach with the skill of the finest teacher

And if I am dedicated to the education of the young,
But I fail to love my students,
I become only a clever speaker and a charming entertainer.

If I use various teaching techniques and methods

And if I am well-trained so that I feel like I am a good teacher
But fail to love my students just as they are,
My efforts are not enough.

If I spend many long hours preparing lessons

And if I plan interesting activities for my classes,
And then fail to allow God's love to flow through me,
My personal efforts are still not enough.

The love of a teacher for her students is a very special kind

It shows kindness in a way that makes a new student feel at home in a new school.

It is not selfish, though it may seem that way when the teaching requires certain things of the class.

It is not easily discouraged, even though some days seem to be full of problems.

It is not amazed when a pupil comes to discuss a confidential situation

that is too personal to share with just anyone who might happen to be around.

This kind of love does not boast about its accomplishments

but is a living example of what Jesus Christ would have each of us to be daily.

This special, God-given love never fails.

Books and study guides will become obsolete;
Teaching techniques and methods will be outmoded;
Classroom schedules and school policies will be abandoned;

Because all these things have been established by man, rather than by God. However, when the teacher shares

God's love with her pupils, the influence will live on forever

and ever because God is Love.

When I was a student, I was immature and I behaved like a child.

I was a child.

But now I am an adult, and God has spoken to me about helping children discover His wonderful love.

I have faith and I have hope and I have love.

These three are God's great gifts to me ...

And the greatest of these is love.

All hands on desk for curriculum writing!

The Canadian Curriculum Council has done a fair bit of work on the Social Studies program for the Canadian christian schools. The curriculum requirements of the various provinces are quite similar, especially for the grades 1-6. This enables the Council to put out material for all Canadian christian schools. Teachers of the Ontario

Alliance of Christian Schools have done considerable work already developing units for the primary grades. Teachers in Alberta and British Columbia are asked through their districts to think of joining a curriculum-writing program that will focus specifically on their geographical area, since the Social Studies program in grades 4-6 deals largely with Canada.

What are ACE schools?

Accelerated Christian Education is a system of education that emphasizes academic excellence and achievement. The program is highly individualistic and disciplined with students sitting in cubicles pursuing their individual studies at their own pace.

There are few teachers. If a student has a question he raises a little flag and a monitor (often a parent volunteer) comes to his or her aid.

The reason for the use of monitors is that the supporters of this system believe that one cannot find a teacher who has not been influenced by secular humanism.

According to Hugo Marcus, Principal of the Orillia Christian School, which has admitted families who became disillusioned with ACE, this raises the question where they find parents who have not been influenced by secular humanism.

The claim of the ACE school system (an American import) is that students can learn sooner and better in their system than in the public system. They start children at age 4.

This claim is somewhat disputed by Mr. Marcus. Although the program may be geared to highly motivated children, he knows from experience that some of the children had to be placed a grade lower than they were assessed by ACE because of weaknesses in development.

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Sounding an alarm for Christian education

Introduction (1)

Dick Pierik

During the last few decades the idea of christian education has been catching on increasingly in North America. Many new schools are popping up, in spite of the great financial sacrifices people are asked to make. Evangelical Christians in North America, long supportive of public schools, are obviously having second thoughts about public education and are joining christian schools or founding new ones.

We should welcome the trend. At least it suggests that a growing number of christian parents sense that the professed neutrality of public education is a dangerous myth. Even a child can sense the importance of spending a mindboggling number of hours at the feet of teachers, being indoctrinated with or without benefit of a christian view of life. No serious Christian can help wonder what kind of impact one type of education or the other will have on our children for the rest of their lives.

Reasons for christian schools

Christian schools are founded for many reasons. Some supporters hope for better quality education, some look for "traditional values," others want protection from the evils of the world or of the Public School, and still others want more discipline or

greater emphasis on love of country.

In reformed circles we have had our own specific reasons for christian schools, though many of the above would be considered important by us as well. Fundamental to our view of education is the idea of the covenant. Our children belong to the Lord and the education we give them should as much as possible reflect that relationship. It is God's world our children study and in that world God's will for their lives.

There's a deeper reason still for christian education, and that is the training of a christian mind that will help our children be salt and light in their world. If saving souls can be said to be one essential part of the task of the body of Christ, then saving minds might well be considered a close second (with apologies for the splitlevel humanity suggested in such language).

If christian education on all levels does not seriously aim at cultivating christian minds it can hardly be considered christian education. Christian schools should strive to graduate young people whose educational experience has significantly contributed to the development of a distinctly christian view of and approach to life. Otherwise why have christian schools?

Christian schools — christian education

And frankly that is why I wish to raise the question of christian education in this series of articles. Christian schools we have, do we have christian education? I ask the question about all levels of christian education, from



Author Dick Pierik with some of his colleagues (who contributed to the discussion of the articles) at the Shalom Student Retreat where Dr. Richard Tiemersma of Calvin College spoke. From l. to r.: Richard Tiemersma, Graham Morbey, Peter Slofstra, Dick Pierik, Aren Geisterfer. Missing Ed Den Haan.

kindergarten to graduate school.

In a sense I wish to sound an alarm for christian education, and that for several reasons. First of all many of our younger generation lack a firm commitment to christian education; yet, if christian education is to flourish in the future that younger generation will have to carry on the task. Secondly, many christian schools in North America seem quite content to educate students for a comfortable entry into our increasingly secular culture. Thirdly, my own daily contact with the enormity of public education and its unbelievable power to pollute young minds with respectable godlessness has newly convinced me that good christian education is a matter of urgency. Fourthly, it seems to me that secularism has a much firmer grip on North American homes and churches than most Christians want to admit, and I am sure the Public school has much to do with that. And finally,

christian education has immense potential for helping Christians to be a counter-culture, a truly christian city on a hill.

We cannot meaningfully discuss christian education unless we see it in the context of our culture. Education is for life in that culture. The body of Christ is called to be salt that resists decay, and light that dispells and overcomes darkness. Christian schools must be expected to play a major role in educating God's people for that task. While not of the world christian schools should stand squarely in the world. Much of North American religion is escapist, so heavenly that it is of no earthly good, as someone has aptly said. It would be a most serious charge if that could be said about christian schools.

Shared concerns

The urge to write this series arose partly out of discussions my Christian Reformed campus colleagues and I have had about our task on campus. All of us agree on this, that our work on the public campus has strongly confirmed our conviction about the need for good christian education. We wish to convey that sense of need to our larger christian community. We have discussed together the substance of these articles, and in a real sense they express the concerns of us all.

My prime objective in this series will be to stimulate reflection and discussion supportive of christian education. Keep that in mind when at times I may be heavyhanded in my criticism. In future articles I will deal with the Public School, the Christian School, the Church, and the Home. The hardest part of writing on this subject will be to come up with positive suggestions on how we can do better what we are doing, but I will try that too. If nothing else, I hope that these articles will stimulate people much more knowledgeable than myself in the area of education to take up the challenge of dealing with the issues raised here.

Dick Pierik is campus minister at the University of Toronto. He has been involved in christian education as a parent and boardmember for many years. He presently serves on Calvin and ICS boards.



The President and Board of Directors of Holland Christian Homes, Inc. request the pleasure of your presence at the Ground Breaking Ceremony of the new nursing home — FAITH MANOR to be held in the area immediately in front of the Ebenezer Centre

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Story

There's more to life than humanity

Glen Van Brummelen

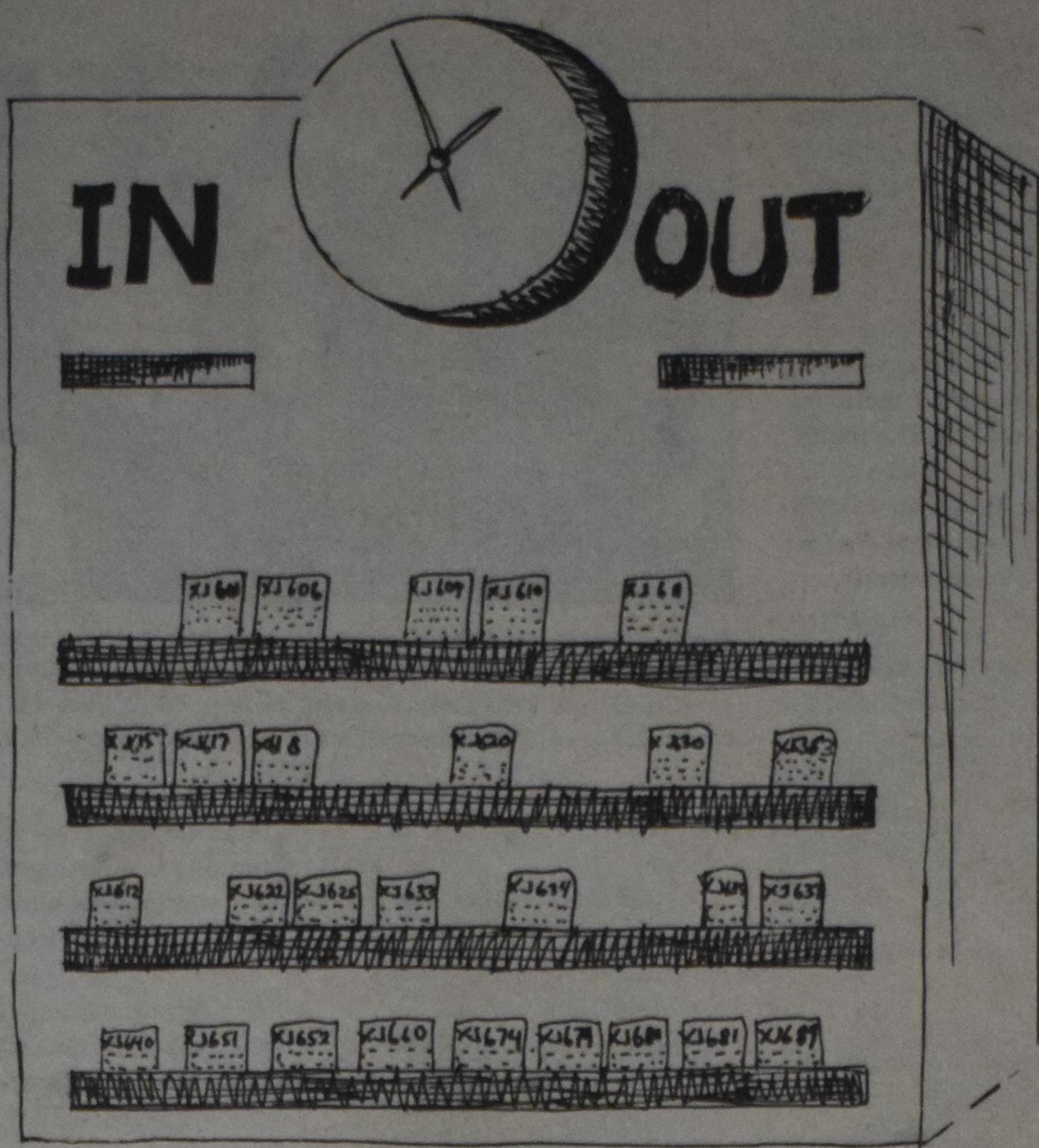
Meal break was only minutes away, but still he worked consistently and accurately. Examining each piece of machinery in turn, the worker typed the serial numbers into the computer terminal beside him. His work was precise and methodical, which of course it should have been. His prototype had been selected a century ago from hundreds of candidates as the most efficient worker available. Of that, the clone could be proud: his work was of much better quality than that of the average human.

The meal alarm went off, and the workers and machines across the immense factory immediately ceased their work. XJ-633 joined the others in the short walk across the building to the meal dispenser. In other factories across the planet, the same scene was occurring in almost exactly the same way. The clone wondered if perhaps the XJ-633s in the other factories worried as much as he did. Of course they did; they were modelled from the same original person, after all. But the authorities would not approve of such thoughts, would they?

XJ-633 got his food container and quickly found a seat in the meal room. The passive atmosphere would have surprised the regular human; not once in the factory's eighty-year history had there been an alteration, even with the crowded conditions for the seven hundred workers. Fights and arguments were almost completely alien to the clones' minds: their prototypes had not been chosen merely because of their work efficiency.

Once again, XJ-633 thought of his prototype. He must have been a superior worker to be chosen as an original for a clone factory. Good-looking, too, he thought, laughing ironically. His laugh, however, was bitter rather than satirical. For the last few weeks he had been in an emotional depression. Who was he anyway? He felt as if he was trapped in someone else's mind — everything he did was really the action of a man who had long since died. He could not even claim his personality for his own. It was a strange feeling, to be another man. XJ-633 wondered if his original felt violated by the intrusion of another consciousness, but the insanity of the suggestion caused it to fall from memory. He now realized, however, that he had to be adjusted.

Glen Van Brummelen is a student at The King's College in Edmonton, Alberta. He hails from Surrey, British Columbia.



The adjustment advisor's office was in the bureaucratic sector of the factory, and an open-door policy was in effect during meal breaks. A half-hour remained before XJ-633 was to return to work, and the adjustment surely could be done within fifteen minutes. He threw his meal container in the garbage chute and made his way to the office area.

Turning a corner, XJ-633 was met by a long, white corridor with doors on either side. He stepped forward hesitantly, reading the nameplates on the doors. Eventually he reached a nameplate which announced, "John G. Smith — Adjustment Advisor", and pressed the door alarm. A short, silent pause ensued, and finally the knob turned, allowing access to the office.

The clone stepped into the office, the door closing automatically behind him. The room was spacious and richly carpeted. Shelves of microfilm filled the walls. XJ-633 looked up at the adjustment advisor behind his massive desk, who was still toying with his door-control device. XJ-633 smiled nervously, and the advisor returned the greeting with a huge grin. "Have a seat! You're the first visitor I've had this week."

XJ-633 sat and stared at the advisor. He had never imagined that the System allowed such luxury, even for an adjustment advisor. "Is this ... your office?"

"Yup, that's it! I would have preferred some extra room for more microfilms, but you know, regulations and all. So, what's on your mind?"

XJ-633 hesitated again, unsure of his decision to see the advisor, but he'd gone this far and couldn't turn back anymore. "I'm not sure what to say, but it's about me. Or not me, but who I am."

The advisor leaned back and gazed understandingly at the patient. "I think I know your problem already, and believe me, everyone gets it some time or other. You're not happy with your job, right? Looking for a sense of fulfillment. It's right here, page 463 of the Psychology text microfilm." He retrieved a microfilm cassette from the shelves, inserted it into the viewing machine, and found the correct page. "Here it is ... 'Prior to the Technological Revolution, man used the concept of religion and that of a supreme force to find meaning in life. Today, some, who cannot accept the System as such a force, lack direction and motivation.'"

"That's not it, I don't think. It's just that — well — who am I anyway? I'm just a reproduction of some guy that died over fifty years ago. There's nothing different about me, something that, you know, separates me from this other guy."

The advisor frowned, seemingly

concerned. "What are you worried about? Is there a weakness in your prototype? You can't perform your job properly?"

"No, it's not that either. Well, I ... uh... I don't have an identity. All I am is XJ-633; I don't even know anything about my original. Everything I decide to do isn't my decision! There's nothing to make me unique."

"Oh, now I get it. It's not unusual for a clone to go through this stage." The advisor's tone had suddenly become hurried, as if he was impatient to put an end to the conversation.

XJ-633, however, was persistent. "How should you know? You at least have a name! You're a real person, not just a copy of someone else!"

"Yes, I am," the advisor replied, getting out of his seat and urging XJ-633 to the door. "I'm a clone just like you. They just gave me a name because I work in the bureaucratic sector. I understand your problem, and there's nothing to worry about. The important thing to remember is that our ultimate goal is the good of the System, not some empty attempt to exceed the purpose for which you were made. Just think about that for a while, and I'm sure you'll work it out." By this time he had maneuvered XJ-633 to the door and opened it.

The clone mulled this over for a few seconds. Suddenly he realized what the advisor was saying. "That's right! Maybe I'm too worried about myself and not concerned enough with the proper working of the System." He paused again, still slightly confused and retreated hesitantly into the corridor. "Thank you for your time. You've been a big help."

The advisor closed the door slowly but firmly behind him and strode back to the intercom on his desk. "Connect me with the Maintenance Division," he commanded. Within seconds the line was open. "Please send a replacement part XJ-633. Ours is defective."



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Art

Dutch paintings of the Golden Age

An exhibition of paintings from the Royal picture gallery Mauritshuis at the Art Gallery of Ontario, Toronto — October 1 - December 11. [the text is reprinted from the AGO pamphlet for the exhibition].

The Mauritshuis

The Mauritshuis in The Hague is one of the most delightful of European art galleries, a superb collection housed in a refined and intimate setting. Since the building is currently undergoing a process of restoration and renovation, forty Dutch seventeenth-century paintings have been sent on a North American tour — in addition to Toronto, the exhibition circuit includes Washington, Fort Worth, Chicago, Los Angeles, and New York.



Gerrit Adriaensz Berckheyde (1638-1698), *View of the Hofvijver (Court Pond) with the Mauritshuis*, n.d.; canvas 57.0 x 67.5 cm.

The Mauritshuis is named for its first owner, Count Johan Maurits, whose great uncle was the legendary founder of the Dutch Republic, William the Silent. It was designed by the foremost architect of the day, Jacob van Campen, and despite later damage it remains one of the finest examples of northern Baroque Classicism.

Soon after the Napoleonic Wars the Mauritshuis was acquired by the State, and on January 1, 1822, it first opened its doors to the public as the Royal Cabinet of Paintings and Curiosities. The basis of the collection had been formed by previous stadtholders (ancestors of the present royal family), but many major acquisitions have been made since that time by a series of distinguished directors — among them Abraham Bredius, Wilhelm Martin, A.B. de Vries, and the incumbent, Hans R. Hoetink, to whom we owe the present exhibition.

One of the great success stories of the seventeenth century was the meteoric rise of the Dutch Republic. From being an obscure dominion of Spain and the Catholic Church, this tiny country declared both political and religious independence and rapidly emerged as a major European power — complete with its own world-wide empire. All this was achieved despite continual threats of invasion and the

fact that the Republic's seven provinces were constantly at loggerheads, torn by long-standing rivalries and by sectarian disputes that almost destroyed the fledgling Protestant faith.

This was still a period of tremendous optimism and prosperity, one result of the new climate of liberalism being the creation of an unprecedented demand for pictures. All levels of society seem to have been affected by this acquisitive and speculative urge, and foreign visitors were amazed to learn that even the humblest artisan bought paintings for his house or shop. It is this "democratic" element that accounts to a large extent for the very special character of Dutch seventeenth-century art.

In countries like Flanders, France, and Italy, traditional patterns of patronage still prevailed — that is to say, the buying or commissioning of works of art was almost entirely in the hands of the Church and the aristocracy. Appropriately elevated styles and subjects were generally preferred by this educated and wealthy elite, and often a considerable amount of knowledge was presupposed and on the part of the viewer.

The Protestant Dutch suppressed religious images — many earlier examples were actually destroyed during a wave of iconoclasm — and with few exceptions the members of the old nobility had neither the time nor the inclination to concern themselves with the arts. The rare



Willem van de Velde II (1633-1707), *Ships in the Roads*, n.d.; canvas, 65.0 x 75.5 cm.

instances of court patronage usually involved artists who worked in an eclectic international style, artists whose names are largely forgotten today.

The people who did buy pictures were mostly merchants and tradesmen, and because they had little interest in artistic conventions or classical lore they were relatively unconcerned with how a painting ought to look. What they wanted were faithful illustrations of their own way of life — their land, their towns, and their homes — and with literally thousands of artists happily catering to this taste for the familiar we have a

very accurate record of how the average Dutchman dressed, what he ate, and how he spent his leisure hours.

Religious, mythological, and historical subjects are therefore the exception, and there is a new emphasis on more popular themes like landscape, still life and genre — themes which had never before been accorded such serious and independent consideration. Allegorical elements can still frequently be found, but they are now presented in such a way that their meaning is readily



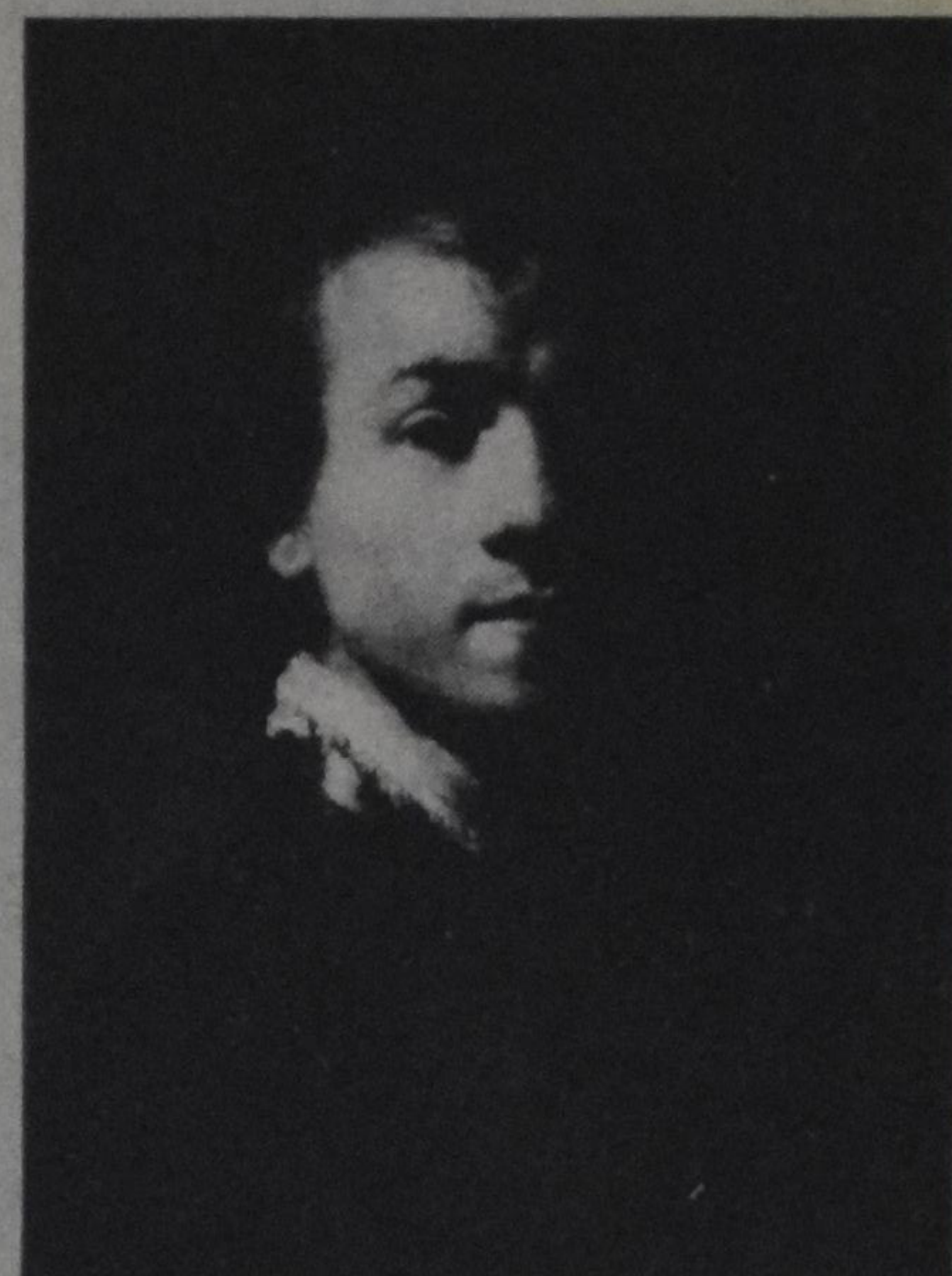
Pieter van Anraadt (c. 1635-1678), *Still Life with Earthenware Jug*, 1658; canvas, 67.0 x 59.0 cm.

accessible to anyone with a basic knowledge of proverbs or folklore.

The Dutch artist was always concerned with the visual appeal of his pictures. He was fully conscious of their ultimate destination — that they were not going to be lost in the splendours of a palace, but were to be lived with and enjoyed in ordinary homes. This also accounts for the intimate scale of most of the paintings in the exhibition.

Painters at the time tended to see themselves primarily as craftsmen, plying their trade with the same painstaking dedication as any other highly trained artisan. Few aspired to scale the social ladder, and the Republic never produced the equivalent of a Rubens or a Bernini, courted by kings and popes. Rembrandt, the exception to most generalizations in the scope and range of his art, at least began life unexceptionally as the son of a miller; one of his brothers was a shoemaker, another a baker. Jacob van Ruisdael's father was a frame-maker and minor artist, Johannes Vermeer's a weaver, innkeeper, and picture dealer.

Being an artist was hardly a guarantee of financial security, and it comes as something of a surprise to learn that many of the greatest names — Frans Hals among them — ended their lives in poverty. Even some of the most respected painters were thus obliged to supplement their incomes. Dealing in pictures was a natural



Rembrandt van Rijn (1606-1669), *Self-Portrait as a Young Man*, c. 1629; panel, 37.7 x 28.9 cm.

extension of their trade, but running taverns was also popular as a second occupation — Steen and Vermeer did this, but Vermeer still died insolvent. A few became rich by means other than their art. Jan van de Cappelle inherited the family dye works; Ferdinand Bol and Gerard Houckgeest were particularly resourceful — both virtually abandoned painting after marrying wealthy wives.

Whatever hardships he may have endured, the Dutch master of the seventeenth century attained immortality for himself and for his countrymen. He celebrated contemporary life in his art, and by so doing he elevated his fellow citizen to a position previously reserved for saints, heroes, and gods.



Jan Steen (1626-1679), *"The Way You Hear It Is The Way You Sing It"*, n.d.; canvas, 134.0 x 163.0 cm.

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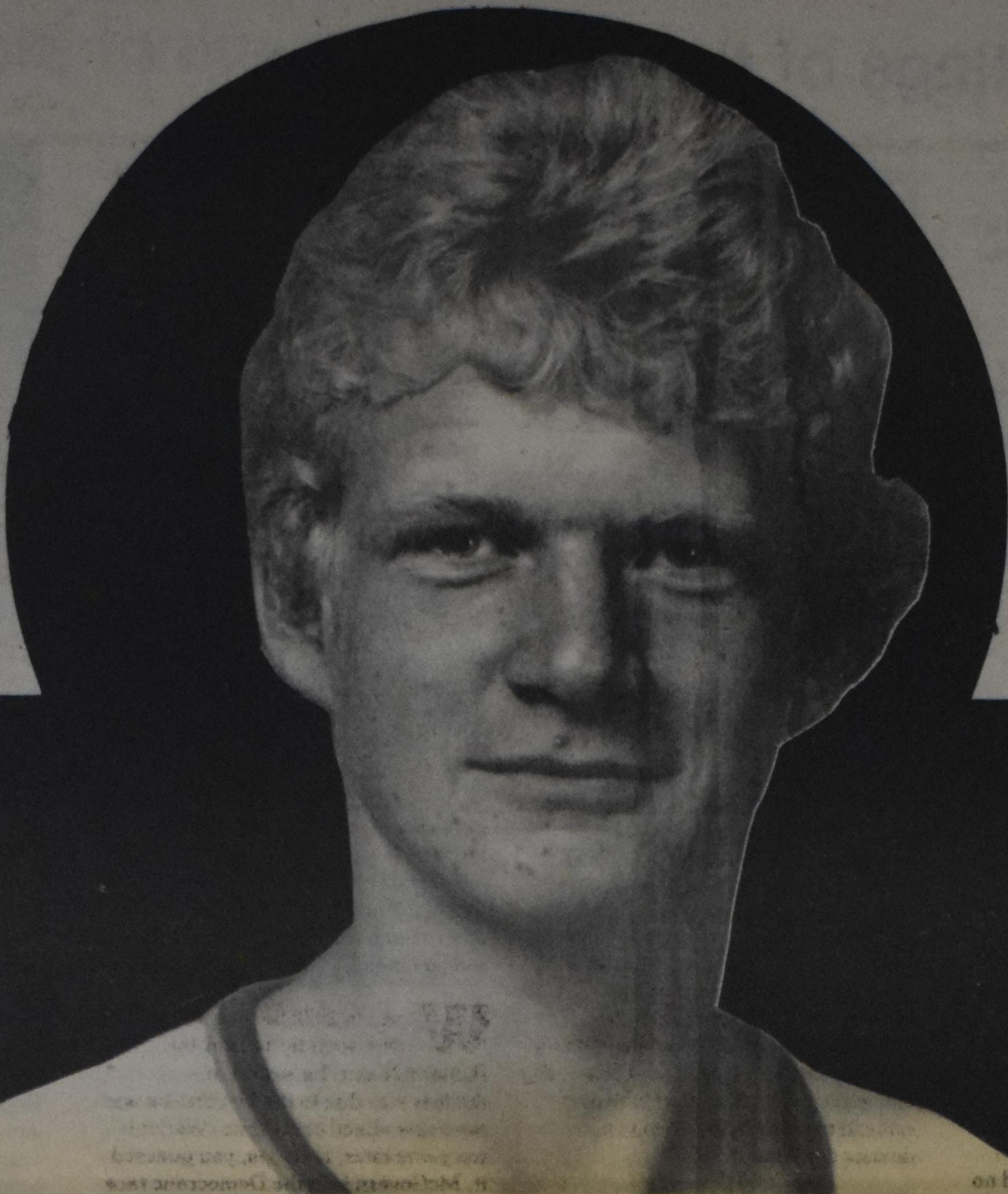
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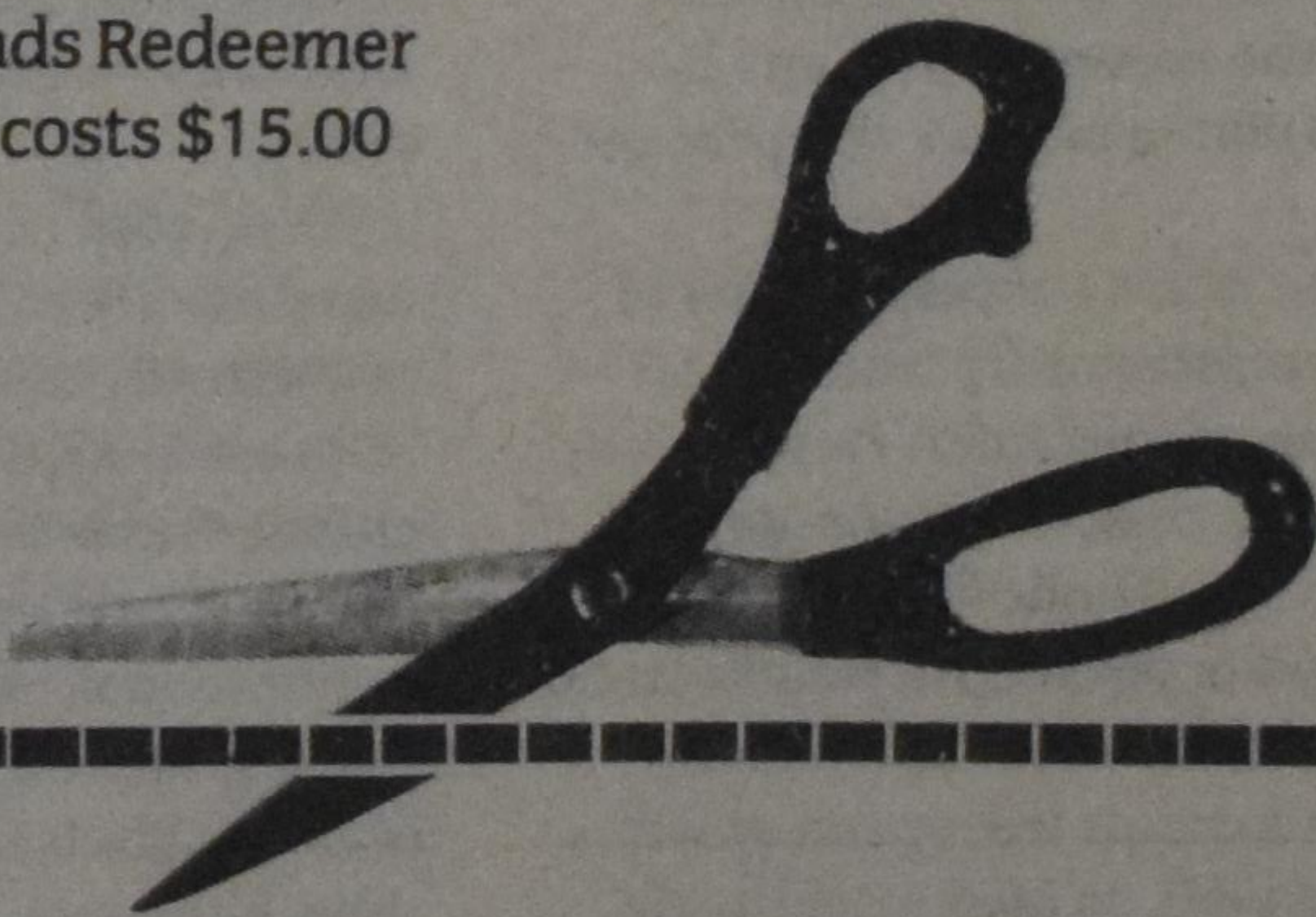
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News

Press Review

Carl D. Tuyl



Carl D. Tuyl

Like a tired dilapidated jalopy, parliament was cranked into gear by a shopworn Liberal government. Excitement was generated by the entrance of the Honourable Mr. Brian Mulroney, whom I would love to call Mr. Chin, but from which nomenclature I shall refrain, having once too often been the subject of wrath from irate C.C. readers.

Mr. Chin, excuse me, Mr. Mulroney, proceeded to walk straight into the trap set for him by you know who. The Prime Minister provoked his honourable opponent into an enthusiastic endorsement of bilingualism much to the chagrin and discontent of especially his Manitoba colleagues.

The longest session of parliament — it must already be more than 400 days — began in true tradition with the revelation of another scandal: it appeared that the Honourable Minister of Mines, Roger Simmons, is about to be charged with tax evasion. The Honourable member resigned his position in a hurry.

Again another honourable member — Henri Tousignant representing the riding of Temiscamingue declared before a committee of the house that backbenchers are "rotting" away in the chamber. They certainly played no role in the formation of Mr. Mulroney's shadow cabinet which counted a surprising number of eighteen previous Clark supporters among its members.

Statistics Canada reports that the buying power of Canadians is shrinking as a result of the fact that the inflation outstrips wage and salary gains. The Bureau even ventured the highly debatable opinion that such decreased buying power could slow down economic recovery.

This problem is, of course, minuscule when compared to the troubles of the National Archives where experts are trying to remove a red ink stain which covers the signature of the Queen on the 1982 Constitutional document. All kinds of different methods have been tried, but so far to no avail. Readers of *Calvinist Contact* are invited to submit their tried and tested methods for spotremoval, and if any of these will be successful, the editor-in-chief will reward such submission with a free Yearbook of the Christian Reformed Church for the year 1979.

Health Minister Monique Begin, Canada's favourite Liberal kept dishing it out in Ottawa. She heaped scorn on her provincial colleagues who allow billing in addition to medicare, and she took aim in particular at a court which refused to consider pension in a divorce settlement.

The world is still shocked about the downing of the Korean airliner and the resulting loss of lives. There were all kinds of speculations about the incident in the papers.

One columnist suggested that the shooting was ordered in order to score political points for Andropov whose domestic and international policy is seen by many in Russia as too conciliatory. As a result of sanctions the Moscow Circus all set to perform in Canada, had no place to go. By special permission two Russian planes were allowed to land in Halifax for the purpose of bringing the circus back to Russia.

In Lebanon everybody is shooting everybody, and not with water pistols either. Blood flows richly in the mountain villages. Soldiers of the peacekeeping forces are among the victims, and one Canadian correspondent was killed.

As usual there is a lot of infighting in the European Economic Community where the government is as pink as a teenager's blush. Prime Minister and socialist Andreas Papandreu irritates other members of the E.E.C. with his red leanings.

When in 1972 Senator McGovern was soundly beaten by Richard Nixon, he said that the loss was due to the fact that he was ten years ahead of his time. Well it is ten years later, and, yes, you guessed it, McGovern is in the Democratic race for the nomination.

Anyone who thinks that conservatives in The Netherlands have gone from endangered

species to total extermination, underestimate the Jesuits who unearthed a live one in the person of Rev. Kolvenbach, and appointed him as superior general of their powerful order. The Roman Catholic bishops in Canada also elected a new chairman — the Most Rev. John Sherlock who immediately announced that the bishops were not minded to return to silence on economic and political matters.

There are a couple of drag-'m-out-knock-'m-down fights going on in the country which I follow with interest. Here in Toronto the Humane Society is engaged in active warfare, and in Hamilton the United Steelworkers fire at each other from the trenches. I always wonder how people so united in purpose can become so divided in practice.

One more experience from my recent stay in The Netherlands: it happened after I stepped for the so-manifest time in a heap of you-know-what. I tried to clean my shoes at the edge of the sidewalk when a gentleman who passed me said: "Remember it brings good luck."

A story of hope

What does it mean to live with a life-threatening disease?

Five-year-old Didi, 7-year-old Lisa, 18-year-olds Jim and Shannon, and their parents know ...

For these four young victims of leukemia, a week in the hospital put the disease into remission. Hundreds of blood tests and transfusions, pills, radiation, chemotherapy, and for one, a bone transplant, became a part of life.

Childhood Cancer: A Day at a Time, TV Ontario producer Christa Singer's most poignant broadcast special yet, is their story ... a story of ordinary children and adults whose struggle for normality and acceptance in the face of pain and difficulty reveals a

remarkable triumph of spirit.

Leukemia used to mean a death sentence for the kids who had it. Now, as a result of advanced medical technology, more than 50 percent survive.

Childhood Cancer looks at the professionals who make the families' burden easier, but mostly it focuses on four families whose faith and tenacity in life and living are an inspiration to us all.

The program was co-produced by Deborah Magidson.

Childhood Cancer: A Day at a Time premieres Monday, 10 October at 8:00 p.m. EST. A TV Ontario production.

Brainless

Sharon, Roger and Stephen have no brains ...

Afflicted with hydrocephalus as infants, they were saved by an operation that relieves the otherwise fatal buildup of fluid in the brain.

However, tests using the latest brain scan technology revealed the brains of these three intelligent young adults to be no more than watery voids.

Yet Sharon is studying advanced chemistry in college and Roger has

gone on to a first-class mathematics degree!

TV Ontario's *Vista: "Is Your Brain Really Necessary?"* is their story — a remarkable detective story spanning more than 25 years and pieced together by an award-winning science team.

Is Your Brain Really Necessary? tentatively scheduled for Monday, 7 November at 8:00 p.m. EST. A Yorkshire Television production.

Women are beginning to smoke more

(Canadian Scene) — Smoking is beginning to attract more women than men. This is the message of the Fifth World Conference on Smoking and Health, held in Winnipeg in July.

Mary Jane Ashley of the University of Toronto said that, while men were the most important users of tobacco, in 1981 the percentage of smokers among women was higher than among men. Dr. Ashley pointed out that the percentage of heavy smokers among women was on the increase, whereas it was decreasing among men. The percentage of women who die of lung cancer is about the same as that of men. But the percentage of other illnesses caused by the use of tobacco is higher among

the women than it is among men.

Dr. Ashley has found that Canadian women annually lose a total of 19.4 million workdays because of illnesses caused by tobacco, such as ulcers, bronchitis, emphysema and the like. That means about three days for every Canadian woman between 15 and 64.

Dr. Ashley added to this that women who smoke have twice as much chance of dying of a heart condition than women who don't smoke. Smoking also causes cancer of the mouth, throat cancer, cancer of the esophagus and eventually lung cancer.

Gold hoard found in Capernaum

WASHINGTON (EP) — Archaeologists digging at Capernaum, a site on the northwest shore of the Sea of Galilee, have uncovered the largest gold hoard ever found in Israel. Buried under a paving stone in the courtyard of a Capernaum house were 282 gold coins minted in Damascus between 695 and 743 A.D. during the Omayyad dynasty. The July/August issue of *Biblical Archaeology Review* contains photos of the coins and the story of

their discovery.

Capernaum is known from the Bible as a city where Jesus lived and ministered. Previous excavations at the site have revealed the remains of an ancient synagogue, one of the most beautiful in Israel, and an octagonal church, built over what some scholars believe was the house where Jesus lived.

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THANKS

BOOTSMA: Thankful to the Lord, who over the years has blessed us so bountifully, we want to thank our children, grandchildren, other relatives and friends, for the many tokens of love and friendship we received on the occasion of our 50th Wedding Anniversary.

To God be the glory.
Mr. and Mrs. H. Bootsma, Hamilton, Ont.

BIRTHS

DE VRIES: We thank God, who on September 4, 1983, entrusted to our care another child, whom we named ERIN. She is a sister for Peter and Jonathan.

Parents: Peter and Evelyn de Vries, London.
Grandparents: Mrs. J. Dykstra, Dundas, and Mr. and Mrs. P. de Vries, Brantford.

KIELSTRA: Clare and Rose thank the Lord for his precious gift of a son, **RAYMOND JOHN**, born September 2, 1983. Happy grandparents are Mr. and Mrs. Ray Kielstra and Mrs. Rolina Zylstra, all of St. Thomas, Ont.

19 Brant Ave., St. Thomas, ON N5R 1Z5

VANDERHEIDE: Thankfully, Jake and Riemie Vanderheide announce the birth of two more grandchildren; born July 17, 1983, **ERIN KATHLEEN**, daughter of Joanne and Herman Beintema, Sarnia. Paternal grandparents: Renze and Idske Beintema, Watford, Ont.; and born August 30, 1983, **NICHOLAS JEFFREY JAMES**, son of Kelly and Jim Vanderheide, Sarnia. Maternal grandparents: Dick and Anita Keats, Corunna, Ont.

685 Woodhaven Ave., Sarnia, ON N7S 2V8

MARRIAGES

BELDER-DE HAAN: Mr. and Mrs. A. Belder of Orangeville, Ont., and Mr. and Mrs. L. De Haan of Weston, Ont., are pleased to announce the forthcoming marriage of our children, **ELISABETH and JERRY**. The wedding will take place on Saturday, October 1, 1983, in the Chr. Ref. Church of Orangeville, with Rev. F. Heslinga officiating. Future address: 4 Parkway, Brampton, Ont.

BOERS-VANDERLAAN: "Therefore what God has joined together let no man put asunder" (Matthew 19:6b).

Mr. and Mrs. Lendert Boers of Ancaster, Ont., are happy to announce the forthcoming marriage of their youngest daughter, **ANTOINETTE** to **JOHN ALBERT**, son of Mr. and Mrs. Ted VanderLaan also of Ancaster, Ont. The ceremony will take place, D.V., on Friday, September 30, 1983, at 6:30 p.m., in the Chr. Ref. Church of Ancaster (Ryerson). Rev. Van Niejenhuls officiating. Future address: 2000 Main St., W., Hamilton, Ont.

MARRIAGES

BRON-KIELSTRA: Thankful to the Lord for bringing them together, it is with great joy, we, the parents Mr. and Mrs. John Bron of Mt. Brydges, and Mr. and Mrs. Ray Kielstra of St. Thomas, are pleased to announce the forthcoming marriage of our children, **JUDY TENA and PETER JACK**. The wedding will take place, D.V., on Saturday, October 8, 1983, at 3 p.m., in the Mt. Brydges Chr. Ref. Church. Rev. Max Lise officiating. Future address: 278 Chestnut St., Apt. #206, St. Thomas, ON N5R 5N2

DE VRIES-POT: With thankful hearts, we the parents, Eddy and Nelly De Vries of Oakville, Ont., and Bill and Barbara Pot of Pickering Ont., are pleased to announce the forthcoming marriage of our children, **DOROTHY LYNN and WILLIAM**. The wedding ceremony will take place, the Lord willing, on October 1, 1983, at 4 p.m., in the Chr. Ref. Church of Clarkson, Ont., with Rev. Veenstra officiating. We wish them the Lord's blessing and guidance in their new life together.

DEVRIES-SIKMA: Believing that the Lord has brought them together, we as parents, Mr. and Mrs. Henri DeVries of Whitby, Ont., and Mr. and Mrs. Peter Sikma of Newcastle, Ont., announce the forthcoming marriage of our children, **SUSANNE LYNN and GEORGE PETER**. The Lord willing, the ceremony will take place on Saturday, October 8, 1983, at 3:00 p.m., in the Hebron Chr. Ref. Church, Whitby, Ont. Rev. R. Fisher officiating. Future address: R.R.#3, Newcastle, ON L0A 1H0

DIEMER-OEGEMA: Mr. and Mrs. H. Diemer of St. Catharines, Ont., and Mrs. A. Oegema of St. Thomas, Ont., are happy to announce the forthcoming marriage of their children, **JOHN and ADA**. The ceremony will take place, the Lord willing, on October 15, 1983, in the Fellowship Chr. Ref. Church of Toronto. Rev. H. Praamsma officiating.

MIDDELJANS-HOEKSTRA: Mr. and Mrs. John Middeljans and Mr. and Mrs. William Hoekstra of Kitchener are pleased to announce the forthcoming marriage of their children, **EILEEN and RICK**. This celebration of christian love will take place, the Lord willing, on Friday, October 7, 1983, at 7:00 p.m., in the First Chr. Ref. Church of Kitchener. Rev. H. Katerberg and Rev. J. Kuntz officiating. Future address: 43 Westwood Dr., Apt. #303, Kitchener, ON N2M 2L7

SPEELMAN-ALLAER: Mr. and Mrs. M. Speelman of Mt. Brydges, Ont., and Mr. and Mrs. G. Allaer of Wallaceburg, Ont., are pleased to announce the forthcoming marriage of their children, **MARLENE ELIZABETH and WILFRIED GEORGE**. The wedding will take place, D.V., on Friday, September 23, 1983, at 4:00 o'clock p.m., in the Westmount Chr. Ref. Church of Strathroy, Ont. Pastor Anthonie Van den Ende officiating. Future address: R.R.#4, Wallaceburg, ON N8A 4L1

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With praise and thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

GERRY and HELEN RUYF
(nee de Kleine)

We pray that God will continue to bless you and keep you for each other for many more years.
With love and congratulations:
Gary & Josie (fiance)
Janet & Keith; Brandon

ANNIVERSARIES

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September 20

With thankfulness to God, we are happy to announce the 60th Wedding Anniversary of our dear parents, grandparents and great-grandparents,

T. BOS and
P. BOS-van der Hoven

With love and congratulations:
Leen & Rie Bos — Weston, Ont.
Nelly & Klaas Templeman — Downsview, Ont.

Tine & Willard Metz — Weston, Ont.
Jean & Peter Kleffe — Rexdale, Ont.

13 grandchildren and 2 great-grandchildren.
Open house will be held on September 24, 1983, from 2-5 p.m., in the Second Chr. Ref. Church of Toronto, 265 Albion Rd., Rexdale, Ont.

Home address: 39 Elmhurst Dr., Rexdale, ON M9W 2J7

New Liskeard Melbourne
1958 1983

October 5

With thanksgiving to our Lord who united them as one 25 years ago, we happily announce the Wedding Anniversary of our parents,

KLAAS and HARMKE HOLMAN
(nee Burgler)

Wedding Text: "But as for me and my house we will serve the Lord" (Joshua 24:15b).

We are thankful to God for parents who serve the Lord, and we pray that you have many more years together.

With love from your children and grandchildren:
Fred & Angie Holman; Crystal — Komoka, Ont.

Anita & Arnold Verhulp; Rachel, Abby — London, Ont.

Lois Holman — Willowdale, Ont.

Walter Holman (at home) & Audrey DeVoe (girlfriend)

Angie Holman — at home

Open house will be held on Saturday, October 1, 1983, from 2-5 p.m., at the Mt. Brydges Community Centre.
Home address: R.R.#3, Melbourne, ON N0L 1T0

St. Catharines Fenwick
1958 1983

September 19

With joy and thankfulness to our God, we the children of,

DIRK and RIET SCHOUTEN
(nee Vahrmeyer)

are happy to announce the 25th Wedding Anniversary of our parents.

It is our prayer that God may continue to bless them with many more years together in health and happiness.

Robert & Barbara Barthel — Red Deer, Alta.

Rick & Carol Zwiers — Brantford, Ont.

Dick
Mike
Judi

— at home

Mailing address: P.O. Box #702, Fonthill, ON L0S 1E0

1953 September 18 1983

With joy and thanksgiving to the Lord, we are happy to celebrate the 30th Wedding Anniversary of our parents,

WILLIAM and BETTY VROOM
(nee Hoekstra)

We pray that God may continue to richly bless you and grant you many more years to come.

Congratulations and love from:

Arnold & Sue; William, Jennifer, Benjamin — Yarrow, BC

Marg & Andy Wunderink; Matthew, Helena — St. Catharines, Ont.

Jim & Michele; Candace, Leanne — Abbotsford, BC

Cathy — Langley, BC

Sonya — at home

Home address: 93 Jackman Rd., Bowmanville, ON L1C 2E2

ANNIVERSARIES

Dokkum (Fr.) Hawthorne, N.J.
With gratitude to God, we are pleased to announce that our parents,

MARTIN and TRINA JOUSTRA
(nee Jellema)

will be celebrating their 50th Wedding Anniversary on September 27, 1983.

To celebrate this very special occasion, we will be holding an open house on Wednesday, September 28, 1983, from 3 p.m. until 8 p.m., at the Second Chr. Ref. Church at 339 No. 11th St., Prospect Park, New Jersey.

We would be honoured if you would join our celebration.

Henry & Carolyn Joustra — Hawthorne, N.J.

Bernie & Helen Joustra — Hawthorne, N.J.

Wietse & Kathryn Posthumus — Toronto, Ont.

Pete & Tannette Botbyl — N. Haledon, N.J.

Jim & Ruth Aupperlee — N. Haledon, N.J.

21 grandchildren.

Best wishes only, please.

Home address: 6 Planten Ave., Prospect Park, N.J. 07508 USA

1933 1983

October 9

Rocky Mountain House
AB T0M 1T0

With thanks to the Lord, we hope to celebrate the 50th Wedding Anniversary of our dear parents,

YMKE (Ike) and JANNA (Jane)
KIKSTRA
(nee Roosma)

It is our hope and prayer that God will continue to bless them and keep them in his care.

With love and congratulations from the children:

Gertie Bakker (nee Kikstra)

Henry & Loraine Kikstra

Hilda & Raymond Ladouceur

Barbara & Jack Dijkstra

Clarence & Linda Kikstra

Gordon & Darlen Ironside

and 14 grandchildren and 2 great-grandchildren.

OBITUARIES

The members of Ladies Society, "Ora et Labora" of the Chr. Ref. Church in Medicine Hat, Alta., extend their sincere sympathy to the children, grandchildren, mother, brothers and sisters of,

JENNY COEHOORN

who was called to be with her Lord on August 27, 1983.

May our Almighty God be your comforter.

Jenny was a very faithful member of our society for some 25 years.

"But I know whom I have believed."

In his infinite wisdom, on August 23, 1983, the Lord suddenly took home to be with him, our beloved daughter, sister, sister-in-law and aunt, at the age of 57.

JOAN DEMIK
(nee Luijk)

Beloved wife of Basil.

Loving mother of John, James and Diane.

Beloved daughter of:

Mrs. Maria Christina and the late Jacobus Luijk.

Beloved sister and sister-in-law of:

Nell & Stan DeJonge

Corrie & John Gysbers

John Luijk

Joyce & Clarence Boonstra

Beloved aunt of several nieces and nephews.

Hamilton, Ont.

De Here nam uit ons midden weg ons medelid,

MR. BIENZE (Ben) WOLTERS
op de leeftijd van 77 jaar.

Mr. Wolters is een trouw lid geweest van onze Club, en getuigde altijd van zijn geloof in zijn Heer en Heiland.

We betuigen ons hartelijk medeleven aan Mrs. Wolters en de familie.

Bijbel Studie Club, Duncan, BC
10 september, 1983.

OBITUARIES

December 29, September 8,
1938 1983

"For everyone born of God has overcome the world. This is the victory that has overcome the world, even our faith" (1 John 5:4 N.I.V.).

On September 8, 1983, after a lengthy illness, the Lord called home from our family circle,

DINIE EWALD
(nee Kaemingh)

Family Ewald and Kaemingh.
Box #2117, Smithers, BC

"Be faithful unto death and I will give you the crown of life" (Rev. 2:10b).

On August 19, 1983, the Lord suddenly called home our loving husband, father and grandfather,

BEREND JAN GERRITS

in his 64th year.

Johanna Gerrits (nee Schoemaker)

Henk Gerrits — Goderich

Alice & William Nonkes; Sandra, Carolyn — Brampton

Wilma & Paul Duckworth — Goderich

Tim Gerrits — Goderich

A funeral service was held August 22, 1983, in Trinity Chr. Ref. Church, Goderich, Ont. Pastor Harry Vriend officiated.

Home address: 142 Cambridge St., Goderich, ON N7A 2Y7

For us very suddenly, but in his infinite wisdom, the Lord took unto himself our beloved brother and uncle,

HENK RENSINK

at the age of 53.

Beloved husband of Dien Heusinkveld — Aalten, Holland.

Predeceased by his parents and his brother John.

Psalm 46:10a.

Hanna & Henk Westerveld — Georgetown, Ont.

Annie & Jan Ebberts — Aalten, Holland

Dieny Rensink — Picton

Gerda & John Nyman — Wellington

nephews and nieces.

Home address: Heegtweg 2, Aalten, Gld., Holland 7122MH

Op 11 september 1983 nam de Here na een lange ziekte tot zich ons zeer geliefd lid

ABRAHAM VANDER LUGT
op de leeftijd van 76 jaar.

We bidden dat de Here de familie en in het bijzonder zijn vrouw mag troosten en sterken in de wetenschap dat hij nu bij onze hemelse Vader is.

Youth of Yesterday,
Orillia, Ont.

On September 11, 1983, the Lord took home my brother-in-law,

BRIAN VANDER LUGT

at the age of 76.

Marie Garbutt-VanderLugt — Hamilton

Maryke Colwell-VanderLugt — Barrie

Brian & Alice VanderLugt — Brantford

Adrian & Deedee VanderLugt — Australia

Ben & Jeannette VanderLugt — Putnam

Nick & Sandy Garbutt — Hamilton

Funeral service took place on September 13, 1983, in the Chr. Ref. Church of Orillia, Ont.

Home address: Mrs. Tjam VanderLugt, 60 Matchedash St., N., Orillia, Ont.

EMPLOY WANTED

19-year-old male looking for a full-time job with room and board; willing to learn and experience new jobs. Call: (519) 647-2363 between 7 p.m. and 10 p.m. and ask for Richard.

Experienced farmer's son, 18 years old, looking for a full-time job on a dairy or hog farm. Please call: (416) 774-6960.

Classifieds

EMPLOY WANTED

Young, reliable married man for dairy farm; D.H.I. and R.O.P. experienced; also have experience with machinery. Call: (519) 448-2444 after 5:00 p.m.

Christian dairy herdsman, married, family, diligent, responsible, large and small herd experience, university graduate, A.I. training, interested in maintaining good, long-term, work-sharing arrangement in return for some equity, adequate family time, house, remuneration. Paul Belcher, R.R.#5, Chatsworth, ON N0H 1G0; phone: (519) 794-3647 after 8:00 p.m.

HELP WANTED

TORONTO: Superintendent-maintenance person needed immediately for all aspects of running 85 apartments; 3 bedroom apartment and salary negotiable; should have general repair and maintenance skills and enjoy working with people; Toronto area; ideal for couple. Reply to Box #4763, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

OPPORTUNITIES

The Town of Ponoka has a population of 5,000 people. It is located on Highway #2, South of Edmonton and North of Red Deer. Its economy relates to excellent farming facilities. Cattle, dairy, hog, grain and mixed farming. Many farms are for sale. Ponoka's economy also relates to the presence of a Provincial Mental Hospital with 6-800 employees. There are excellent school facilities in Ponoka. There is an Interdenominational Christian School with grades 1-9. Churches in Ponoka include a small but growing Christian Reformed Church. For more information write or call: Mr. Don Feitsma, Box 1807, Ponoka, AB T0C 2H0; tel: 783-5388.

HELP WANTED

Greenhouse help wanted
Girl or lady for full greenhouse help. Please phone: 643-1628.

Telephone receptionist needed
Immediately for small business in St. Catharines; typing an asset. For further inquiries please call: 935-0772.

PERSONAL

Nette Hollandse weduwnaar, achter in de zestig, zou graag in contact komen met christelijke weduwe over 55 jaar van Hollandse afkomst, om in elkaars eenzaamheid te delen, de huishouding te doen. Bij voorkeur in het bezit van rijbewijs. Moet genegen zijn te verhuizen naar de Niagara area. Brieven, zo mogelijk met foto, (die teruggestuurd zal worden) onder Box #4764 van Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

FOR RENT

AURORA: 1 bedroom apartment in private home; suitable for single working adult. Phone: (416) 727-8832, after 9:00 p.m.

Rooms for rent: west end Toronto, (Rexdale) near 401 and T.T.C. Call: (416) 743-4616.

REAL ESTATE

Harold Workman Real Estate Ltd.
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PETER DAMSMA
R.R.#5, Clinton, Ont.
Phone: (519) 482-9849

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Buying or Selling

DAIRY FARMS as on-going operations, throughout Ont., including Northern Ontario. We have a good selection of farms with a wide range of prices. Enquiries are welcomed on other types of farms. Please call or write: Dirk R. Woudstra, R.E. Broker, Orono, ON L0B 1M0; phone: (416) 983-5915.

Layers and 65 sow farrow-to-finish unit on 150 acres; production quota 7,400; automatic equipment; excellent buildings.

Layers, 5,000 production quota on small acreage; no house; excellent layer barn, plus 30' x 56' barn.

90 sow farrow-to-finish unit, including stock; near Wainfleet; on 100 acres systematically tiled black loam; good buildings; nice home. **Farrow-to-finish;** near Smithville; on 150 acres; reasonably priced; owner anxious to sell.

Dairy farm; 38 cows; to be sold as going concern on 100 acres; price includes quota, cows, helpers, machinery, and feed; 7-year-old brick ranch with pool; located near Listowel.

Broilers, 11,000 plus 15 acres market garden with outlets on main highway; excellent income.

Broilers, 22,500 on 100 systematically tiled acres, plus 65,000 pullet growing; excellent buildings.

Cash crop, 200 acres with buildings; near Ailsa Craig; very reasonably priced.

For more information

Call Madeline Broadfoot

(519) 229-6724

before 8:45 a.m. and after 7 p.m.

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Real Estate Broker
44 Smithfield Cres.
Kingston, ON K7M 3C4
(613) 546-9287

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For reservation or information, call:
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Port Sydney,
Muskoka, Ontario P0B 1L0
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BUSINESS

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1 (800) 426-1342
(Alaska, Hawaii, Washington state, (206) 546-7330).

Christian Farmers hold lectures on faith and agriculture

HARRISTON, Ont. (CFFO) — "Soil: Growth Medium or God's Gift" will be the focus of four lectures to be held at the University of Guelph this fall.

Farmers, advisors, and policy makers face some challenging decisions if they are to change their present practices to a sustainable agriculture. All need to be better informed on what is happening. The lectures at the University will include the following themes:

- Mennonite Soil Practices
- To Whom Should God Send the Conservation Bill?
- Sustaining God's Gift Through Tillage Practices
- God's Small Creatures

Speakers will include: Orland Gingrich, Member of the Land Use Taskforce of the Mennonite Central Committee, Peter Stonehouse, Professor from the School of Agricultural Economics, University of Guelph, Tony Vyn, Professor from the Crops Science Department of the University of Guelph, and Dr. Rick Richards, retired Dean of the Ontario Agricultural College.

The lectures are scheduled for September 19 and 26, October 3 and 17 in Room 141, Animal Science Building, University of Guelph.

All lectures start at 8:00 p.m.

The lectures are co-sponsored by the Christian Farmers Federation of Ontario, Huron Campus Ministry of the Christian Reformed Church, Mennonite Central Committee, and the Wellington South Christian Farmers Association.

Details are available at the CFFO office at 519-338-2921.

For more information contact: Bert Adema 836-3514; Rev. Ed Den Haan 824-4120, ext. 3244; Elbert van Donkersgoed 338-2921.

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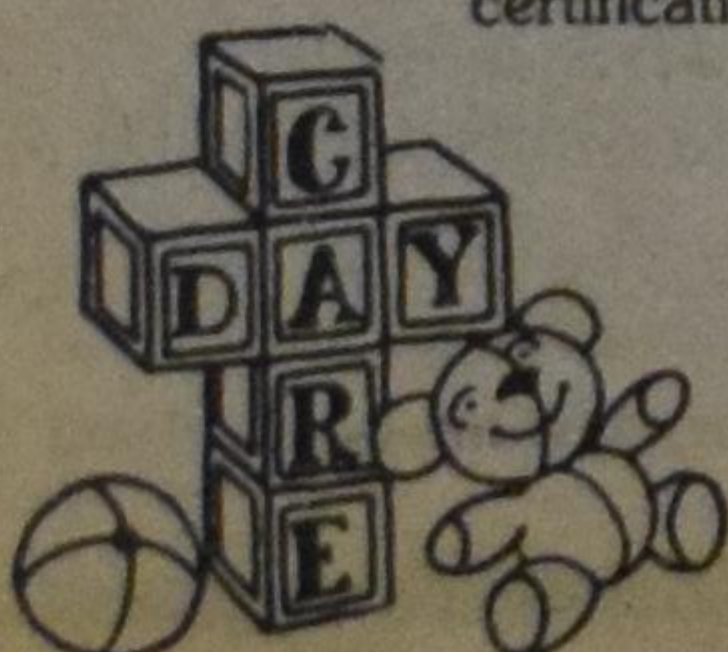
J.N. Kamphuis

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Day Care Teacher

Openings for full-time teachers with Early Childhood Education certification in growing pre-school in the Toronto area.

Send resume to:



Mrs. H. Meininger, Supervisor
IMMANUEL DAY CARE CENTRE
Channel Nine Court
Agincourt, Ontario M1S 4B5

EDITOR

Due to the death of Rev. W. Haverkamp, the Board of Publications is searching for a new Editor of **De Wachter**.

- * Applicants for this position should have facility in reading and writing both Dutch and English.
- * This is a position that requires writing and editing on a part-time basis.
- * The term of office will begin **January 1, 1984.**

Since the time for selecting a candidate is very limited, we are asking interested persons to call either:

Aida Arnoys at (616) 241-1691 (Grand Rapids)
or Herro Bratt (616) 396-6138 (Holland)

by October 15, 1983.

Sales Representative

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(212) 855-5036

119 Fort Green Place, Brooklyn, New York 11217

Events

Ottawa International Plowing Match

September 27 — October 2

The Kanate Community Church (Canada's newest CR home mission field) cordially invites all those visiting the Plowing Match to join us in worship and fellowship. We are 3 miles from the Match.

For information call:

Rev. H. Gunnink
(613) 592-5871

Morning service 10 a.m.

REUNIE

GERKESKLOOSTER-STROOBOS

Van 13-17 juni 1984 hopen we D.V. het 100-jarig bestaan van de Christelijke School feestelijk te herdenken. Een speciale dag voor ontmoeting van oud-leerlingen is vastgesteld op 16 juni en we hopen vele oude bekenden te mogen ontmoeten.

Het Bestuur van de
Chr. Protestantse School Gerkesklooster-Stroobos

Inform your community
of upcoming happenings
by placing an ad on
the Events Page.

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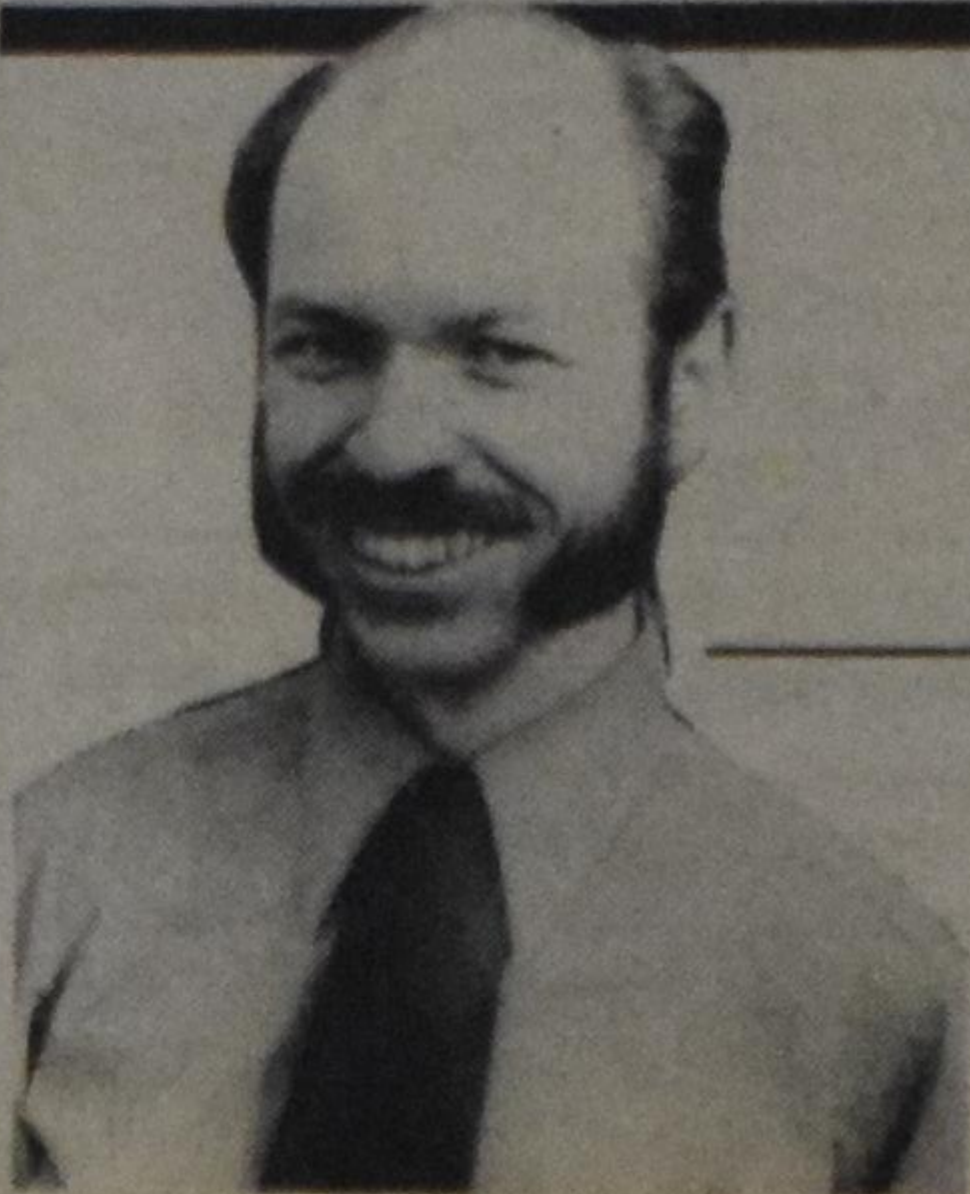
Calendar of Events

- | | |
|----------------------|--|
| Sept. 22 -
Nov. 2 | Special Canadian tour by Don Van Polen called, "Springtime in Holland" with 36 foot screen, 6 projectors, stereo sound sponsored by the Canadian Home Bible League, Box 524, Weston, ON M9N 3N3; 416-741-2140. |
| Sept. 23 & 24 | CW-CRC Women's Retreat; Grand Rapids, Mich. |
| Sept. 26 | Faith & Agriculture Lecture, co-sponsored by the Christian Farmers Federation of Ontario. Topic: <i>To Whom Should God Send the Soil Conservation Bill?</i> 8:00 p.m., Animal Science Building, University of Guelph. |
| Sept. 27 | Classis Quinte will meet in regular session at 9:30 a.m. in the Hope C.R.C. in Port Perry. It is requested that all materials for this session of Classis be in the hands of the Stated Clerk, Rev. H. Getkate no later than August 24, 1983. |
| Sept. 27 -
Oct. 2 | Ottawa International Plowing Match: Kanate Community Church invites all those attending this event to join them in worship at 10 a.m. |
| Sept. 30 -
Oct. 1 | Cadets and Calvinettes Counsellors Convention in Oshawa, Ont. |
| Oct. 1 | Ontario Pro Life Rally and Walk against Abortion Clinics at Queens Park, Toronto, 2:00 p.m.; (416) 957-7700. |
| Oct. 3 | Faith & Agriculture Lecture, co-sponsored by the Christian Farmers Federation of Ontario. Topic: <i>Sustaining God's Gift Through Tillage Practices.</i> 8:00 p.m., Animal Science Building, University of Guelph. |
| Oct. 12 - 18 | Third Annual Fall Foliage Tour; Williamsburg; 7 days and 6 nights. Visiting Lancaster, P.A., Williamsburg & Virginia. |
| Oct. 13 | "The Chosen" at McMaster University, Hamilton; sponsored jointly by CR Campus Ministry and McMaster Jewish Student Association. A discussion will follow with Rabbi Atkins and Chaplain Geisterfer participating. |
| Oct. 13 | Friendship Day of the clubs for senior citizens from Alliston, Barrie, Holland Marsh-Newmarket and Orillia, in the clubhouse of the Holland Marsh Senior Citizen Club, in Holland Marsh at 9:30 a.m. Speaker Rev. J. van Dijk from Barrie. Everybody welcome. |
| Oct. 15 | "Will there be Jobs for our Children?" This will be the theme of the CLAC's fall conference, at John Knox Christian School, 82 McLaughlin Rd. S., Brampton. The focus will be on the effects of the microelectronics revolution on employment and the need for an appropriate national policy. |
| Oct. 17 | Faith & Agriculture Lecture, co-sponsored by the Christian Farmers Federation of Ontario. Topic: <i>God's Small Creatures.</i> 8:00 p.m., Animal Science Building, University of Guelph. |
| Oct. 19 | 25th Anniversary Convention of the Canadian Federation of Christian Reformed Women; Centre in the Square, Kitchener, Ont.; 10:00 a.m. Speaker: Rev. A. Kuyvenhoven, Grand Rapids, Mi. |
| Nov. 12 | CPJ (formerly CJL) Hamilton-Niagara regional annual meeting. Covenant CRC, St. Catharines. Annual meeting and 20th anniversary dinner. Details to follow. |
| Nov. 30 | Schneiders Male Choir from Kitchener is coming to the Bethel Christian Reformed Church, Acton, at 8 p.m. |

Springtime in Holland: You are invited to this unique program to experience your cultural and spiritual roots in Holland. Don Van Polen's Itinerary is, as follows, sponsored by the Canadian Home Bible League. Oct. 1, Calvin CRC, Ottawa, 3, First CRC, Kingston, 4, Williamsburg CRC, 5, Bethel CRC, Brockville, 6, Maranatha CRC, Belleville, 7, Ebenezer CRC, Trenton, 8, Bowmanville, 10, Toronto District Chr. High School, Woodbridge, 11, Immanuel CRC, Brampton, 12, Georgetown CRC, 13, Bethel CRC, Newmarket, 14, First CRC, Barrie.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Sept.30	Tues.Sept.27	Thurs.Sept.22-8:30a.m.	Wed.Sept.21-8:30a.m.
Fri.Oct.7	Tues.Oct.4	Thurs.Sept.29-8:30a.m.	Wed.Sept.28-8:30a.m.
Fri.Oct.14	Tues.Oct.11	Thurs.Oct.6-8:30a.m.	Wed.Oct.5-8:30a.m.



Harry Houtman

Charitable giving

Giving through your will: Young couples

This is the second of six articles on charitable giving opportunities written by Mr. Harry Houtman of Christian Stewardship Services. Reader comments and questions directed to *Calvinist Contact* are welcome.

"Me? Leave a gift in my will? I'm only 35 and have young children to provide for." That's often the first reaction when the topic of planning a charitable gift comes up. And yet, young and middle aged families can safely and easily plan such gifts.

When young couples plan their wills, it is common and proper for each adult to leave the complete estate (unless exceptionally large) to the surviving spouse. Secondly, in case of two deaths, it is also essential and required by law to provide for any and all children under the age of majority through a trust fund. Your estate can be left in trust under a variety of ways and rules, but basically the trust provides care, board and room, education and any other needs to at least 18, and often a later age as selected by you. The trust fund is invested, and often has a substantial annual income to spend on the children or add to the trust capital. However, at some point, all the children are mature and on their own, and the trust fund can be divided and given away. At that point, usually called the division date (for example, when the youngest child is 21), parents can easily consider leaving a percentage to their children and gift a percentage to favourite charities.

The decisions vary widely. Some parents like to give 10% because it is a tithe of their estate. Some move the percentage to 20%, perhaps as a reflection of their current giving. Others like to leave just as large a share to charities (collectively) as each of the children receives (for example, with 3 children each receives a quarter). Again others believe that after their children have been provided for, been given a paid college education, and are on their own, that the child should receive a fixed modest amount, (for example, \$20,000 of 1983 dollars), and that the residue of the trust or estate would be given to charities. Although there is a wide range of opinion on how much to leave to children and charity, many persons are actively planning charitable gifts at the division date.

The family disaster clause is another occasion to consider gifts. In case all members of the family should die together, there is often an especially large estate due to various insurance claims, etc. After needs of parents, friends, and brothers and sisters on both sides have been taken into account, the residue or a percentage can be dedicated to charitable giving.

Gifts can be made in a variety of ways. A gift can be unrestricted, to be used as the charity sees fit and has needs at the time. It can also be restricted to special purposes such as building, special equipment, library, scholarships, etc. The gift itself could be spent, or perhaps the gift is an endowment, meaning the gift must be kept invested and only the income earned may be used. Whatever the restriction, keep a wide view so your gift doesn't become unuseable by a change of circumstances. Generally also provide someone the authority to change the restriction.

Occasionally a person will find it too difficult to decide which charities should receive gifts, especially if the division date is perhaps 20 years away. Some persons entrust the selection of charities at that time to the executor/trustee, or perhaps even their own mature children.

If many charities are to be listed, or it is likely that there would be frequent changes in the choice of charities, the total charitable gift can be left to one charity (for example, Christian Stewardship Services) with instructions separate from the will as to how to distribute the gift to other charities. These instructions can be changed from time to time without revising the will.

Young families do have the opportunity to consider charitable gifts. Many other reasons exist, however, such as the naming of guardians, the appointment of executors, and other reasons to have a good will made.

Next time: Giving through loans.

Dutch



Syrt wolters

Als je 't mij vraagt

"Als iemand met pensioen gaat van zijn werk, is hij/zij dan ook gepensioneerd in het koninkrijk Gods?"

Die vraag werd me onlangs door een oudere zuster in het geloof gesteld. Ze vond dat er tegenwoordig onder de ouderen de neiging is om, zodra ze met werken ophouden, dat ze het dan ook gemakkelijker gaan nemen met het werk in het Koninkrijk Gods.

Ik heb daar wel zo mijn eigen opinie over, hoewel we eigenlijk het probleem niet zo moeten stellen. Het zou kunnen betekenen dat ons gewone werk, waarmee we onze kost verdienen, buiten het Koninkrijk Gods ligt. Onze zuster bedoelt het natuurlijk niet zo.

Ze klaagt er over dat zo velen, als ze eenmaal gepensioneerd zijn, tijd kunnen vinden (en geld) om allerhande dingen te doen voor hun eigen plezier, zoals reizen naar Nederland of Florida, maar zich praktisch

geheel onthouden van allerhande werk in Kerk en Christelijke activiteiten.

Het komt me voor dat deze zuster de aandacht vestigt op een verschijnsel, waar op we ons allemaal wel eens mogen bezinnen.

Als men iemand vraagt wat ie gaat doen als ie gepensioneerd is, dan horen we vaak: Dan ga ik eindelijk eens doen waar ik zelf zin in heb, of: dan ga ik doen waar ik vroeger nooit tijd voor had. Met andere woorden: ik ga leven voor mijn eigen plezier, wat schijnbaar inhoudt, dat ze in hun actieve jaren altijd werk moesten doen voor het plezier van een ander.

Onder Christenen mag zoiets natuurlijk nooit onze levensfilosofie worden.

Als we geloven dat heel ons leven "godsdienst" is, "dienen van God," dan gaan we eigenlijk nooit met

pensioen. En dat kan in het leven van een Christen echt wel eens betekenen dat we na ons pensioen dingen gaan doen, waar we nooit aan toe kwamen, b.v. eenzamen, zieken en gevangenen opzoeken. Vooral de ouderen onder ons kunnen met hun levenservaring van veel nut zijn voor anderen.

Maar er is meer. In een tijd van vervlakking, van een insluipen van wereldse ideeën in de kerk, rust op de ouderen onder ons een grote verantwoording om de wacht te houden over Zion. Dat hoeft niet direct te betekenen dat we als ouderen alles afwijzen wat anders is dan wat we altijd gewoon geweest zijn. Daarom hoeven we niet direct moord en brand te schreeuwen als er eens inplaats van een orgel een gitaar in de kerk het gezang begeleidt. Dat is maar een andere uitdrukking van muziek. Velen onder ons hebben er nogal moeite mee om Psalm 150 te rijmen met traditionele kerkdiensten. James Ward vindt dat we in onze kerkdiensten van het pijporgel een soort afgod gemaakt hebben.

Maar ik dwaal af. Wat ik bedoel is dat er voor ons

ouderen nog volop belangrijk werk te doen is. Om een voorbeeld te geven: veel van onze Christelijke scholen worden interkerkelijk: Veel evangelische Christenen komen in onze schoolverenigingen, mensen met goede bedoelingen en met serieuze overwegingen. Maar velen van hen hebben niet de principiele achtergrond die de meesten van ons ouderen meegekregen hebben in onze jeugd. Daarom moet er nog veel werk gedaan worden om de filosofie van het christelijk onderwijs te bewaren en te versterken.

Wat zien we nu? Dat als men ophoudt met werken, men ook ophoudt met actief te zijn in de schoolvereniging. "Wij hebben onze portie gedaan," zegt men dan. Wij hebben er voor moeten werken en dokken toen wij kinderen op school hadden, laat dat nu maar over aan die mensen die nu kinderen op school hebben. Intussen is het mogelijk dat de basis van de school langzamerhand verwafert, omdat het "nieuwe" element de dingen niet zo scherp zag als de ouderen, die de school begonnen. Daarom rust op de

ouderen onder ons de verantwoordelijkheid om het pand te bewaren dat ons in het verleden toevertrouwd werd.

Financieel mag het voor sommigen van de ouderen onder ons niet zo gemakkelijk zijn om allerhande Christelijke activiteiten te steunen, maar ik ben er vrij zeker van dat er ook ouderen onder ons zijn die het nu beter kunnen doen dan toen ze zelf nog in de zorgen zaten met hun gezin.

Op dezen komt het vooral aan om niet op te geven maar zich bewust te worden van hun blijvende verantwoordelijkheid. Zolang we leven roept God ons tot een taak in Zijn dienst. En in de mate dat Hij ons gaven en krachten gegeven heeft (en gelaten heeft), in die mate moeten we actief blijven in de uitbreiding van het koninkrijk Gods.

God neemt nooit vakantie en Hij geeft ons ook nooit vakantie. Zelfs in onze vakantie (ontspanning) moeten we nog Hem dienen. Daarom gepensioneerd, "get with it!"



22 duizend meer klompjes nodig

De Nederlandse bevolking is in het eerste halfjaar van 1983 toegenomen met ruim 22.000 tot 14.326.000.

Het Centraal Bureau voor de Statistiek in Den Haag heeft verder becijferd dat het aantal huwelijken blijft dalen. In het eerste halfjaar werden 33.100 huwelijken gesloten. In dezelfde periode van 1982 gingen nog 35.400 paren naar het stadhuis.

'k Roep van louter vreugd: victorie!

Het Nederlandse bergingsbedrijf Wijsmuller uit IJmuiden heeft voor de kust van New Foundland het Amerikaanse booreiland Ocean Ranger weer aan de oppervlakte gekregen. Het eiland was vorig jaar gekapseisd, waarbij 84 mensen om het leven kwamen. De Ocean Ranger zal nu naar dieper water worden gesleept om te worden afgezonken. Op de plek waar het lag vormde het booreiland een hindernis voor de scheepvaart.

Uit Nederland (Radio Nederland Wereldomroep)

Geen uitstel van het besluit

Nederland voelt niet voor een uitstel van de beslissing over plaatsing van nieuwe Amerikaanse kernraketten in Europa. De Griekse regering had de overige EG-partners deze week voorgesteld dat besluit een half jaar uit te stellen. Nederland is een van de landen waar de raketten mogelijkerwijs zullen komen te staan. Ook de Westduitse regering heeft het Griekse voorstel van de hand gewezen.

De formele beslissing over de stationering van Pershing-2 en kruisraketten in West-Europa moet aan het eind van dit jaar worden genomen, zo is eerder binnen NATO-verband afgesproken.

Hollands vlag, je doet niet mee

Het Ministerie van Defensie in Den Haag heeft het Nederlandse marine fregat Van Nes opgedragen niet mee te doen met het Amerikaanse vlagvertoon in de wateren van Nicaragua. Het Nederlandse schip neemt deel aan de Amerikaanse vlootoefening, Readex, die zich afspeelt rondom de Amerikaanse vlootbasis op Puerto Rico in het Caraïbisch gebied. Tijdens de oefening zal een Amerikaans eskader, bestaande uit 6 schepen, opstomen naar

Nicaragua. Hiermee willen de Amerikanen Nicaragua en Cuba waarschuwen dat de Verenigde Staten bij machte zijn wapenleveranties van Cuba te verhinderen. Volgens een woordvoerder in Den Haag zijn de vlootoefening en de Amerikaanse manoeuvre bij Nicaragua twee volledig gescheiden zaken. De vlootoefening in het Caraïbisch gebied duurt tot half september.

Dokters moeten ook eten

Een zojuist verschenen Duits boek over de noden van vrouwen en de eigenbelangen van vrouwenartsen was voor Hervormd Nederland aanleiding om aandacht te besteden aan zinloze operaties als het weghalen van baarmoeders, louter en alleen uit angst voor kanker. Een artikel met een cynische ondertoon. De dokter moet tenslotte ook zijn jaarsalaris bij elkaar opereren ...

Baggermateriaal naar Nigeria

En het Terneuzense sleepbedrijf Willem Muller is begonnen met een sleep naar Nigeria van een ponton met baggermateriaal. Op het ponton, waarvan de sleep ruim drie weken duurt, bevinden zich ook nog drie door de Nigeriaanse reder in België gekochte sleepboten.

Geen gezeur, op de bon

De Rijkspolitie in het district Nijmegen gaat het voorbeeld van de Amersfoortse politie volgen, die sinds 1 januari alle bromfietzers en fietsers van twaalf jaar en ouder bij verkeersovertredingen geen waarschuwing meer geeft maar onmiddellijk op de bon slingert. In Amersfoort heeft dit scherpere optreden tegen de verslappung van de verkeersdiscipline ertoe geleid dat het aantal ongelukken waar bromfietzers of fietsers bij waren betrokken is gedaald met 50 procent.

Over koffie gesproken ...

Elseviers magazine laat op zijn omslagfoto de bekende jaarlijkse 50 kopjes koffie zien, getest door de experts. Een matig koffie jaar is de conclusie. Tien onvoldoendes en negen zesjes, maar echt ongerust hoeven we ons ook weer niet te maken, er zijn ook

weer toppers, zelfs meer dan vorig jaar.

Elsevier heeft naast de koffie, een artikel over geweld en mishandeling binnen het nederlandse gezin, jaarlijks komen naar schatting zo'n honderdduizend gevallen van mishandeling voor.

Tenslotte nog een quote uit Vrij Nederlands Terzijde:

Twee gulden voor een kopje koffie lijkt veel, maar je betaalt niet voor de koffie maar voor het zitten. Gewoonlijk kun je dat ook heel goed proeven."

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Dutch



De kerk moet op haar kleintjes letten!

Mevrouw C.M. de Vries heeft 35 jaar gewerkt voor de Nederlandse Zondagsschoolvereniging. Ze vertelde over haar werk in een gesprek met Cees Baan van het Centraal Weekblad.

Gepassioneerd rept zij over kinderen ("De ontwikkeling van een kind is zo verschrikkelijk boeiend!") en de bijbel ("Ik ken geen mooier en boeiender boek").

Zij is buitengewoon geïnteresseerd in de leefwereld van kinderen. Het duidelijkst illustreert zij dit door nadrukkelijk te stellen dat het kind vooral serieus moet worden

genomen. "Je hoort de mensen in de kerk zo vaak zeggen: 'Ach, kijk die kindjes nu eens ... schattig, niet?'" Kinderen verdienen het niet om zo relativerend te worden bekeken." Dat is een kwalijke zaak, maar het gebeurt wel," zegt ze.

Wat vertel je de kinderen? En hoe? Mevrouw De Vries: "Om te beginnen moet je verschrikkelijk diep in de bijbel duiken. Je moet weten wat de essentie is. Wat is de bedoeling? Wat wordt er gezegd? Pas dan weet je wat je een kleutertje kunt vertellen. En je voelt ook dan in welke

Kinderen hebben de zegen ook nodig

Het is ons opgevallen dat in Canada en de Verenigde Staten aan het einde van de godsdienstoefening de kinderen, die tijdens de dienst naar de zondagsschool gaan, niet terug komen om onder het uitspreken van Gods zegen aanwezig te zijn. Is dit eerbied voor deze zegen?

Wij zijn gewend om voor de maaltijd Gods zegen te vragen en aan het einde te lezen en te danken en dan behoren de kinderen aanwezig te zijn. Wij trachten hen eerbied voor God en zijn Woord bij te brengen. In Nederland komen de kinderen terug. Waarom hier niet?

Ondergetekende zou het ten eerste op prijs stellen om met

de redactie van gedachten te wisselen. Hier zit veel meer aan vast dan dat U mogelijk denkt. Ik hoop dat U de moed kunt opbrengen.

Wat in Canada en de Verenigde Staten gebeurt is schriftuurlijk onjuist. Als deze kinderen met de zegen er niet bij behoeven te zijn, waarom laat men hen dan wel dopen? Waarom mogen wij (ouderen) wel Gods zegen ontvangen en de leerkrachten en kinderen niet. De Schrift haalt steeds de kinderen er bij, zie volgende teksten: Matth. 19: 13-15, Marc. 10: 13-16, Luc. 13: vers 15-17. Het is niet een zegen van de dominee maar Gods zegen (Num. 6: 22-27). 22-27).

Nog een andere tekst — 2 Kron. 20: 13.

Ik kan niet anders dan vragen, kom over en help ons ter ere van Hem die ons gemaakt heeft en verkoren.

J.A. Reckman,
Sarnia, Ont.

Ons antwoord

Uw brief vraagt om een antwoord. Misschien is het artikel "De kerk moet op haar kleintjes passen" (dat U op deze bladzijde vindt) een goed begin.

Redactie

sfeer je het moet brengen."

We blijven nieuwsgierig naar het hoe. Hoe plaats je een bijbelverhaal in de leefwereld van een kind. Mevrouw De Vries: "Abraham gaat uit Ur. Hij trekt weg uit de wereld van de natuurgoden. En Abraham is op weg naar een onbekende toekomst. Als je daar nu eens over gaat denken. Wat betekent dit? Het is zo actueel als ik weet niet hoe. Een kleuter krijgt er voor het eerst zelf mee te maken op het moment dat hij uit huis moet van wege de kleuterschool. Een kind wil het liefst thuis-

blijven.

Thuis is het veilig. Zijn auto's en haar poppen zijn in de buurt. Maar op den duur zal het allemaal een bedreiging voor hem vormen. Begrijp je? En dan heb je diezelfde bedreiging waar Abraham mee te maken had. Zie je, wat eerst veilig lijkt, wordt bedreiging. Als je bijvoorbeeld niet meer buiten je vader en moeder kunt, wordt het een bedreiging. Dat is de eerste stap die een kind moet zetten naar die kleuterschool. Een vreemde wereld. Toch moet hij die stap zetten. Nou, dat is gewoon een Abrahamsituatie ..."

Plaats van het kind

Om een lang verhaal samen te vatten in enkele regels. De zondagsschool was er voor de kinderen. Om de woorden van mevrouw De Vries te gebruiken: "Je zet een kind als het ware in de kinderkamer. Een kinderkamer is natuurlijk erg leuk voor het kind, maar het wil er niet altijd spelen. Een kind wil in de huiskamer spelen. En daar wil het een eigen hoekje. Een kind hoort erbij." De kindernevendienst werd geïntroduceerd als het ei van Columbus. Kinderen kwamen op die manier (even) in de kerk en werden voor de vertelling naar een aparte zaal gebracht.

"Er zijn echter bitter weinig dominees die het kind begroeten," zegt mevrouw De Vries. "Er wordt een duur votum uitgesproken. Dus het kind begint er al niet bij te horen! Ze mogen er dan uit voor de vertelling. Soms blijven ze dan meteen ook weg ... omdat het zo 'lekker rustig' is. Want dat geloof van die kinderen is zo akelig oneerbiedig (...). Dus laat ze maar wegblijven." Ze zegt het cynisch. Later komt ze op dit moment terug. 'Laat ze maar wegblijven', de kinderen zullen het zich herinneren en komen ook niet terug als zij geen kind meer zijn.

Terug naar waar we gebleven waren. Mevrouw De Vries: "Komen de kinderen wel terug, mogen ze vertellen wat ze gehoord hebben. En dat vertellen ze een beetje gek of juist heel schattig ... Maar op die manier neem je de kinderen niet serieus! Waarom vertellen de volwassenen niet wat zij hebben gehoord? Gebeurt dat ooit?"

Samenspel

Maar hoe kunnen we de kinderen dan wel serieus nemen? Mevrouw De Vries: "Hier in de wijk wordt het prima gedaan. Kinderen mogen lopen in de kerk. Geen mens die daar wat van zegt. De kinderen voelen zich ook thuis. Volwassenen moeten het kind accepteren. Misschien moet je het vergelijken met een gezin. Een gezin heeft ook veranderingen ondergaan. Aan tafel wordt gepraat. Dat was vroeger niet anders dan: 'Mond houden.' Maar nu is de maaltijd een tijd van gesprek. Een volwassene moet snappen dat je van een kind kunt leren. Even goed dat een kind van een volwassene kan leren en dat ook moet accepteren. Het initiatief ligt bij de ouders. Als pa aan tafel alleen maar zegt 'Dooreten. Mond dicht', is dat fout. Want wil diezelfde pa later wel praten, herinnert het kind zich die tafelsituatie en haakt af.

Mevrouw De Vries hamert op 'naar elkaar luisteren'. Op zoek zijn naar de leefwereld van die ander (het kind). "Het gaat niet om de kinderen," zegt ze ineens, "het gaat om de gemeente! Het gaat niet om kinderen. Het gaat niet om volwassenen. Het gaat om de gemeente in zijn totaliteit."

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A heritage for all

The Strength of Their Years. The Story of a Pioneer Community, Tymen Hofman, Knight Publishing Limited, St. Catharines, Ont.; 164 pp., \$7.95. Peter Van Egmond, Mississauga, Ont.

The book gives us the history of the Granum/Nobleford Christian Reformed and Reformed communities, with the main focus on the Nobleford Chr. Ref. Church, highlighting the history of the Postman family.

If the scope of this book is said to be narrow, at the same time we have here a cross section of the early immigrant settlements in Western Canada. Many features in the book apply equally well to the

pioneer communities of Foremost/Burdett, Lacombe, the Peace River District, Neerlandia, and the Bulkley Valley in B.C. At the same time many people in the East will recognize their own early development in the challenge of adjusting to a new life in a new country.

The fact that Rev. Hofman is a son of the Nobleford community and a grandson of John Postman might have made it hard for him to be objective but it adds a touching personal note to the book; he is writing about the land where he was born and raised, about people he grew up with.

The book begins with an historical sketch of the opening of the West. Closely

tied in with that is the arrival of the first Dutch settlers from the United States and The Netherlands. The role the Church played in the early development of the Monarch settlement, the hurdles of Canadianization, the social life of the early settlers, all provide features in this book with which immigrants from coast to coast can identify.

In the case of Granum/Nobleford these experiences are sharpened and enhanced by the fact that the early pioneers literally had to start from scratch, building their own homes (and outhouses), marking off their own farm-lands, wrestling tenaciously to extract a living from the land. The wives and mothers of the settlers deserve a medal. Rev. Hofman describes in graphic detail the way in which they all learnt to cope with the odds against them: how they collected cow chips for their primitive stoves; how a student pastor in the early years slept under the stars for want of accommodation; how Rev. Menno Borduin stuffed newspapers under his coat in the winter to keep warm; how families of ten, twelve people lived in primitive dug-out homes of sixteen by twenty feet (often smaller); how they coped with the droughts and the unrelenting chinook winds that blew away the topsoil.

To it all Rev. Hofman adds a touch of humour. He has an open eye for the light humorous touch that, with the faith, kept the community going.

There are the delightful Dutchisms in the language of the early settlers, who sometimes stopped from their busy farmwork "to take a blow" (even uitblazen). A young man turned down by his girl "was running a blue" (een blauwtje lopen).

There is a strong hold of passing traditions in the life of the Church. Nobleford had its



John Postman and his horse "Baldy"

own struggles with the changeover from precentor in the congregational singing to the organ; from the velvet bag with tassel for the collections to the now commonly used open collection plates. What a hassle with the tassel! And last but not least, the changeover from Dutch to English led to bitterness and the tragic excommunication of John Postman, who insisted right from the beginning almost that the Catechism classes were to be conducted in English rather than Dutch. That was back in 1905. It was not until 1919, however, that the Consistory decided to conduct the advanced Catechism classes — temporarily! — in English. And it was not until 1928 that the first English service was held ... after the regular two Dutch services, and that only once a month! If we smile about these things now, we have probably forgotten our own struggles with vehement pros and cons to break through the language barrier.

The excommunication of John Postman led to his departure from Southern Alberta to start a new life in

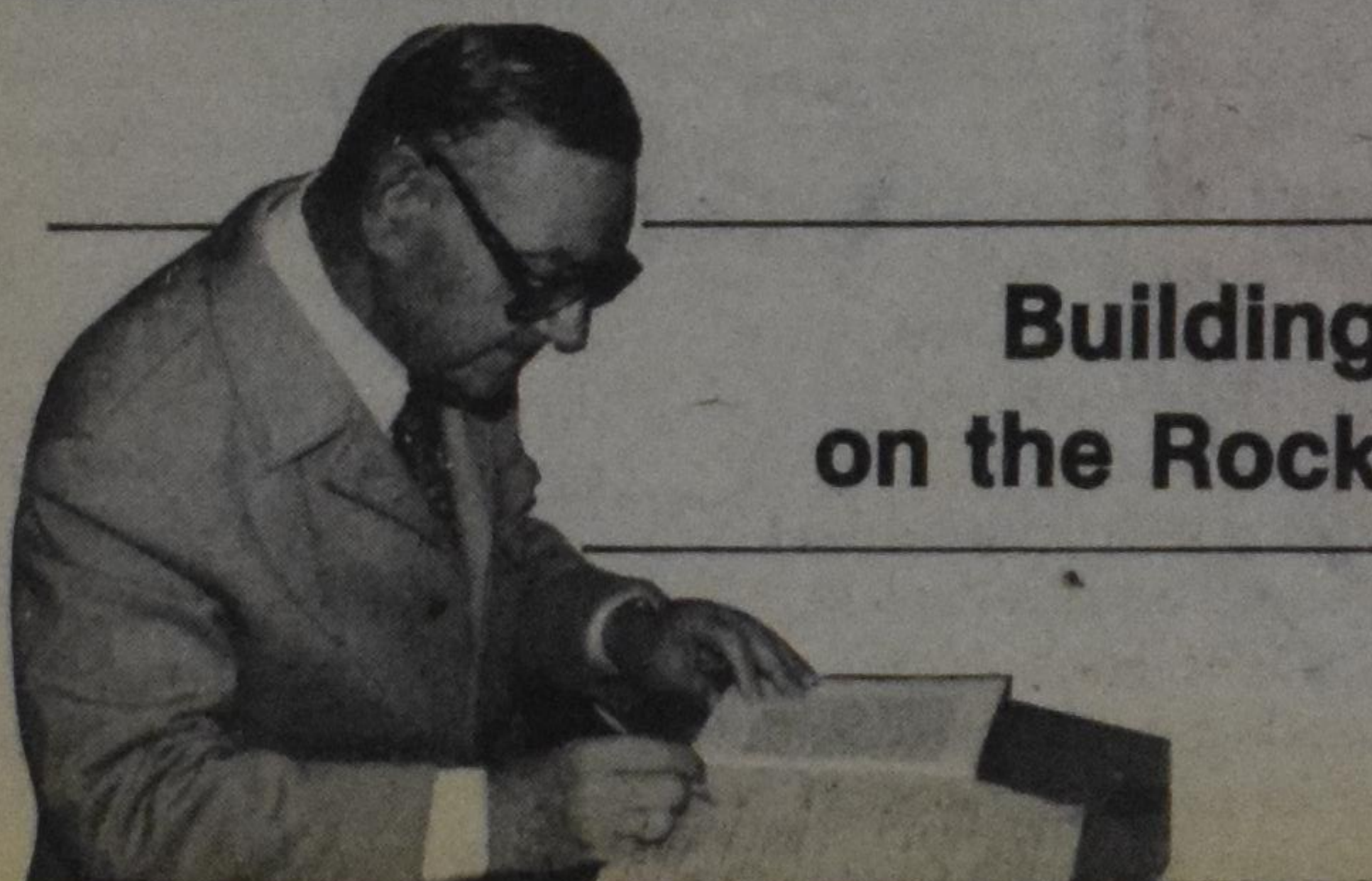
the Peace River District. The description of this venture is a saga in itself, with the constant breakdown of the wagons on muddy trails, and the hazardous crossings of dangerous rivers.

The book also tells of the close connection of the Reformed and Christian Reformed communities in the Granum/Monarch/Nobleford area. Close as they were, they could not stay together. Minor differences with roots way back in The Netherlands loomed large on the prairie and led to a differentiation of church life in terms of two denominations. If we deplore such a development, it must be said that ecumenically we have not moved much beyond that stage in coming closer together as Churches of Reformed persuasion.

I hope this book finds its way into many a home from coast to coast. Its story is part of the overall mosaic of the early beginnings of our churchlife in Canada.

I might perhaps draw the attention to a number of typographical errors that mar an otherwise beautifully printed book. The name of one of the fathers of the Secession movement is Hendrik de Cock, and not de Cok (page 41) and in distinction from the Gereformeerde Kerken the name of another denomination in The Netherlands is Christelijk Gereformeerde Kerk (page 40).

I recommend this book warmly and strongly to all the readers of *Calvinist Contact*. It makes for a fine gift for family and friends.



Building on the Rock

True meekness

Blessed are the meek ...
Matthew 5:5

Christians ought to be meek. It is a virtue which is in flat contradiction with our own nature. We are inclined to be defensive, critical, rebellious, ready to become angry, upset and irritated in all kinds of circumstances. Meek people are long on endurance and patience. They are willing to bear a cross without grumbling.

First of all we should be meek towards God. When he tests our faith we should not act as children who start screaming and kicking because they are disciplined. Moses, Job, David were examples of meek children of God.

However, we should also be meek towards our fellow men. This does not mean that we may not stand up for what is right. We are allowed to seek justice, appealing to the authorities which are given by God. But at the same time, as individuals, we should not be revengeful, taking the law into our own hands. Meekness means to meet evil with good and to answer with love when we are harmed.

We can find this attitude of meekness with Jesus in the fullest sense of the word. He showed his disciples and also us the way. He said: "Learn of me, for I am meek and lowly in heart." When he was reviled he did not revile in return. When he suffered he did not threaten, but he trusted him who judges justly.

As disciples of Jesus we are renewed after his image. Therefore, he proclaimed this beatitude for them and for us even though it runs contrary to our own nature and contrary to the spirit of all ages in the whole world. How sharply did this beatitude contradict the attitude of the Pharisees who were so full of envy and hatred that they finally condemned Jesus to the cross. It must have been music in the ears of the disciples: Blessed are you, meek people!

There is a Dutch saying: "Bold people possess half the world." The English equivalent is: "Fortune favours the bold." However, Jesus says: "Meek people will possess the whole world."

Rev. Henry Van Andel

Van Andel is a retired minister of the Christian Reformed Church living in Burnaby, BC.

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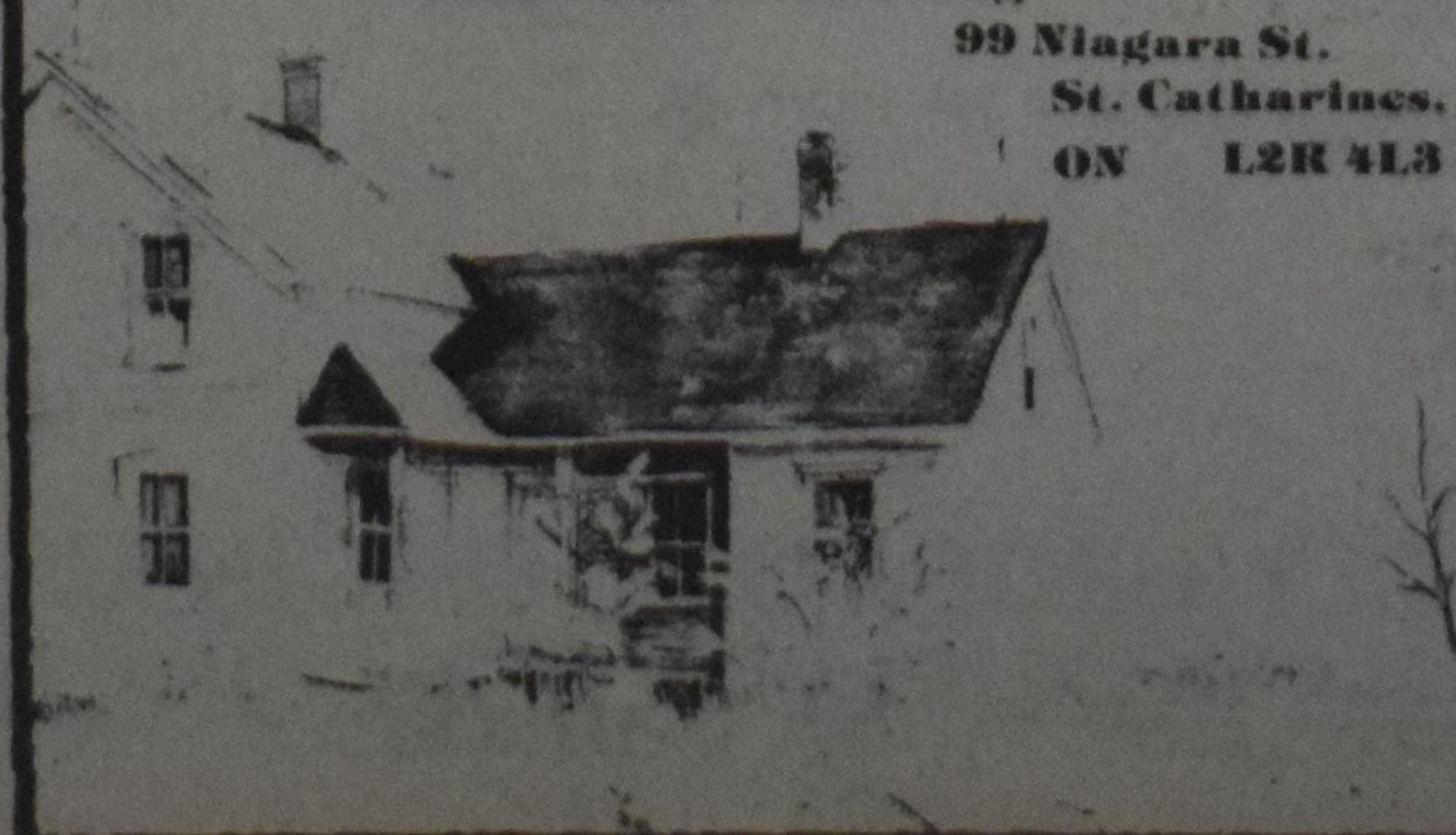
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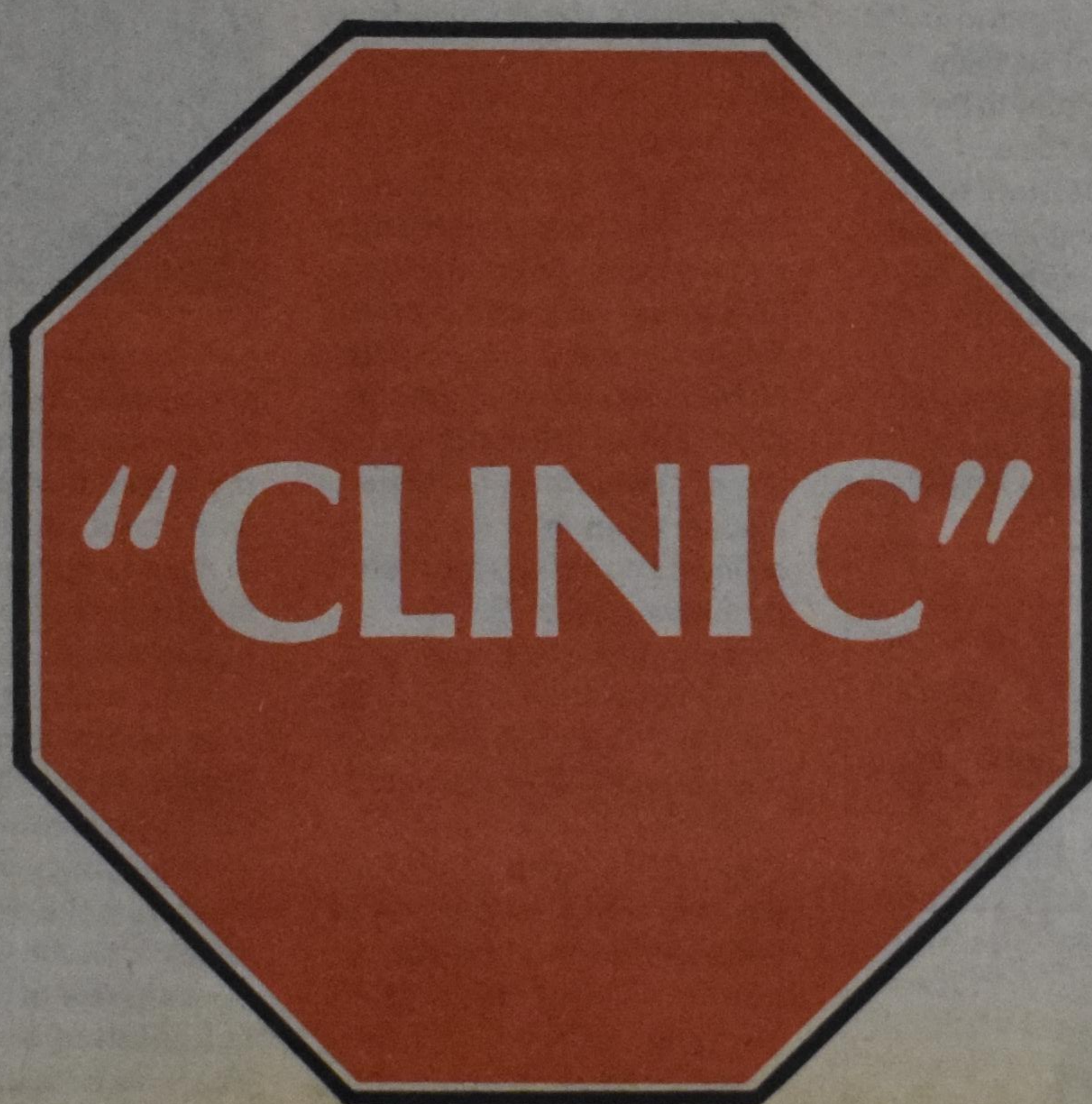


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HAMILTON RIGHT TO LIFE	(416) 528-3065
KENORA RIGHT TO LIFE	(807) 468-5629
KENT RIGHT TO LIFE	(519) 352-3611
KINCARDINE RIGHT TO LIFE	(519) 396-3712
KINGSTON RIGHT TO LIFE	(613) 546-0100
KIRKLAND LAKE PRO-TECK LIFE	(705) 567-7785
KITCHENER-WATERLOO RIGHT TO LIFE	(519) 742-0761
LAMBTON RIGHT TO LIFE	(519) 542-2995
LINDSAY RIGHT TO LIFE	(705) 324-8524

LISTOWELL DISTRICT RIGHT TO LIFE	(519) 291-3637
LONDON RIGHT TO LIFE	(519) 225-2179
MADAWASKA VALLEY RESPECT FOR LIFE	(613) 756-3949
MERRICKVILLE — TRI COUNTY RESPECT LIFE	(613) 283-7519
MIDLAND PRO-LIFE	(705) 526-6330
MISSISSAUGA AND AREA RIGHT TO LIFE	(416) 274-2282
NEWMARKET DISTRICT RIGHT TO LIFE	(416) 727-8843
NIAGARA FALLS RIGHT TO LIFE	(416) 356-8588
NIAGARA REGION RIGHT TO LIFE	(416) 227-5695
NORTH BAY RIGHT TO LIFE	(705) 474-3216
OTTAWA — ACTION LIFE	(613) 728-2206
OWEN SOUND RIGHT TO LIFE	(519) 376-2054
PEMBROKE — RENFREW COUNTY RIGHT TO LIFE	(613) 732-2358
PETAWAWA AND AREA RIGHT TO LIFE	(613) 687-4812
PETERBORO PRO-LIFE	(705) 748-2282
PORT ELGIN — ST. JOSEPH'S RIGHT TO LIFE	(519) 832-2202
RICHMOND HILL — THORNHILL RIGHT TO LIFE	(416) 881-1727
SIMCOE VOICE FOR LIFE	(519) 426-9617
STRATFORD AND DISTRICT RIGHT TO LIFE	(519) 273-3158
ST. CATHARINES RIGHT TO LIFE	(416) 935-9437
ST. THOMAS RIGHT TO LIFE	(519) 631-4845
SUDBURY RIGHT TO LIFE	(705) 675-5142
THUNDER BAY RIGHT TO LIFE	(705) 345-5648
TORONTO AND AREA RIGHT TO LIFE	(416) 364-4768
TOTTENHAM — BEETON RIGHT TO LIFE	(416) 729-3645
WALKERTON DISTRICT RIGHT TO LIFE	(519) 881-0364
WELLAND PRO-LIFE	(416) 732-3017
WINDSOR RIGHT TO LIFE	(519) 969-7555
WINGHAM VOICE FOR LIFE	(519) 357-3408
WOODSTOCK RIGHT TO LIFE	(519) 539-6856

**WE STRONGLY URGE YOU TO JOIN US IN THIS DEMONSTRATION
TO EXPRESS PUBLICLY YOUR CONCERN ON THIS VITAL ISSUE!**